

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • May/June 2009 • \$4.50



The Best Benediction

Why Kṛṣṇa's holy names are the greatest treasure.

ALSO:

Lord Paraśurāma's Revolution

Vedic Wisdom Reaches Finland's Schools

Parenting as Service to God

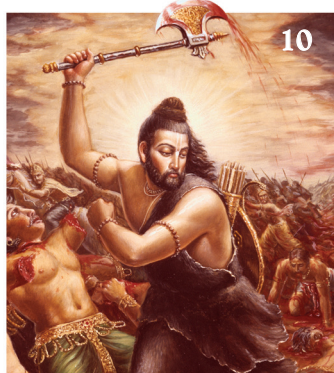
www.krishna.com

Shree 2009

Assisting you in your quest for the Absolute Truth

Back to Godh

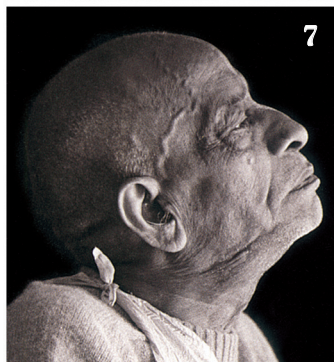
Founded 1944 • Vol. 43, No. 3 • May/June 2009



10



14



7



46



26



56

FEATURES

Founder's Lecture

7 Dangerous Education

Commenting on a primary Vedic text, Śrīla Prabhupāda points out the risks of materialistic learning.

10 Lord Paraśurāma's Revolution

An ax-wielding avatar rids the world of evil rulers.

14 Vedic Wisdom Reaches Finland's Schools

Many students in Finland learn about Kṛṣṇa consciousness as a standard part of their curriculum.

26 Parenting as Service to God

The right home environment can nurture the spiritual growth of both parents and children.

How I Came to Kṛṣṇa Consciousness

37 My Son Leads the Way

A concerned mother investigates her son's momentous life change.

39 The Extra Plants

How to ensure the vigorous growth of the "vine of devotion."

46 The Best Benediction

It's free, and it's the best gift anyone could ever receive.

52 "What's Wrong with Sex?" (A Response)

Why sexual restraint makes life better.

56 Returning Home to Freedom

Kṛṣṇa eagerly awaits our release from the prison of the material world.

ead

DEPARTMENTS

Letters 4

Glossary 9

e-Krishna 30

Book Section: Śrīmad-Bhāgavatam 31
Nārada Consoles the King

Śrīla Prabhupāda Speaks Out 35
Everyone Must Be Employed

Calendar 43

In Your Own Words 44

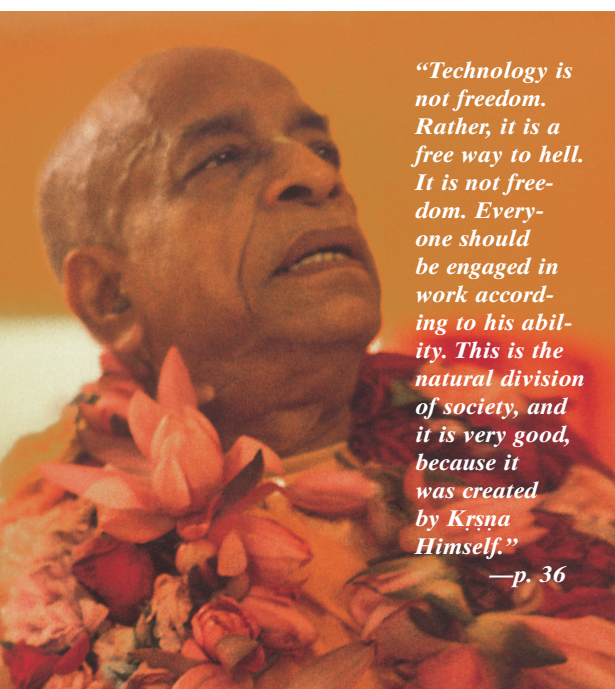
Hare Kṛṣṇa Mahā-Mantra 51

Centers Around the World 59

From the Editor 62
Haribol!

Vedic Thoughts 67

COVER Lord Kṛṣṇa is fully present in His name, and anyone who chants it is wisely using the most valuable gift. Please see the article beginning on page 46. (Painting by Dhṛtī Devī Dāsī.)



“Technology is not freedom. Rather, it is a free way to hell. It is not freedom. Everyone should be engaged in work according to his ability. This is the natural division of society, and it is very good, because it was created by Kṛṣṇa Himself.”

—p. 36

WELCOME



IN “THE BEST BENEDICTION,” Mohinī Rādhā Devī Dāsī recalls a saint who rejected a magical stone that could produce gold. He had something much more

valuable: the holy names of the Lord.

Why are God’s names so valuable? Because anything related to God, Kṛṣṇa, is God Himself. That means we’re in touch with Kṛṣṇa whenever, for example, we hear, recite, or remember His holy names or narrations of His activities. Associating with Kṛṣṇa in the numerous ways available to us is the key to spiritual progress through *bhakti-yoga*, the culture of devotion to God.

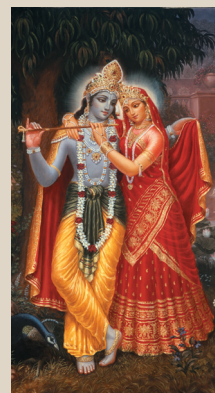
Our series on Kṛṣṇa’s avatars provides an easy way to focus our minds on transcendence. Just read “Lord Paraśurāma’s Revolution,” and you’ll be engulfed in the transformative power of spiritual sound.

Kṛṣṇa’s devotees try to stay in constant contact with Him and bring others into His company. In “Parenting as Service to God,” we gain insights on how to increase Kṛṣṇa’s presence in our homes. And in “Vedic Wisdom Reaches Finland’s Schools,” Kṛṣṇa-kṛpā Dāsa describes the success of a small group of devotees in bringing Kṛṣṇa into the world of education—where it is sorely needed, as Śrīla Prabhupāda explains in “Dangerous Education.”

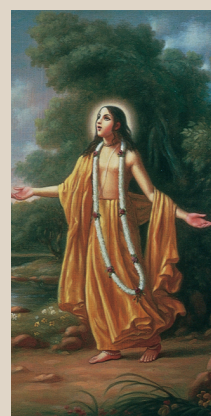
Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement



FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda**

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Satyarāja Dāsa, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **EDITORIAL ASSISTANT** Madhava Smullen • **DESIGN / LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Keśihanta Dāsa, Kṛṣṇa-kṛpā Dāsa, Lalitā-sakhī Devī Dāsī • **ARCHIVES** Rañjita Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣiṇī Devī Dāsī, Rūpa Mañjarī Devī Dāsī, Śālagrāma Śilā Devī Dāsī • **CIRCULATION** Raṅga-vallī Devī Dāsī • **ACCOUNTS** Puṇya Kīrti Dāsa • **WEBSITE** Jivana Wilhoit, Manu Kaseder, Prāṇadā Devī Dāsī, Uddhava Marcotte

INDIA: PUBLISHER Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa, Sundara Rūpa Dāsa • **GENERAL MANAGER & CIRCULATION** Pāṇḍurāṅga Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjarī Devī Dāsī

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. E-mail: editors@krishna.com. Or BTG, 3rd Floor, 302, Amrut Industrial Estate, Western Express Highway, Mira Road (E), Mumbai 401104, India. Phone: (022) 32556701. E-mail: btgindia@pamho.net

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send \$19.95 to BTG, P. O. Box 430, Alachua, FL 32616, USA. Or call toll-free: 1-800-800-3284. For subscriptions **outside the US and Canada** add \$10. Payment in US funds (payable on a US bank) must accompany your order. **In the UK** send £18.99 to BTG UK Ltd., Bhaktivedānta Manor, Dharam Marg, Hilfield Lane, Watford, Herts. WD2 8EZ. **In South Africa** send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030.

SUBSCRIBER SERVICE To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 430, Alachua, FL 32616, USA. Or call 1-800-800-3284. Or e-mail btgsubs@krishna.com. We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your mailing label.

PREPRESS & PRINTING Interprint, Clearwater, Florida, USA



© 2009 The Bhaktivedānta Book Trust International. All rights reserved. (Trustee for The Bhaktivedānta Book Trust: Svavāsa Dāsa.) *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bimonthly (six times a year) for \$19.95 per year by Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

CANADA POST AGREEMENT #: 40612608
POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616.
Canada Returns to be sent to Bleuchip International, P. O. Box 25542, London, ON N6C6B2

Letters

Animals and Karma

I am very confused about the law of karma, which states that our current body and condition is a result of our action in past lives. However, if we were, say, a plant or animal in a past life, how can a living being without consciousness be expected to perform actions that will eliminate karma and free us from reincarnation? And if we only ever have an opportunity for liberation in our form as a human, then what is the point of being reincarnated in all those other forms of life?

Tara
Via the Internet

Our reply: Consciousness is what makes a body alive. When consciousness leaves the body, there is death. Animals and plants are alive and have been shown to demonstrate symptoms of consciousness. But only in the human form of life can one accrue and burn away karma. In all other forms, the soul or consciousness simply suffers and enjoys the results of actions done in the human form. So animals and plants, even though they have consciousness, cannot perform actions to eliminate karma.

The living entity is reincarnated in plant and animal forms because of material desires. Such births are a kind of bondage. When one develops the mentality of an animal, disregarding the opportunity afforded by the human form to cultivate spiritual life, one is given the opportunity to continue that mentality in an animal form. That is the reason for the existence of all the other forms of life.

What is Mokṣa?

Why should I pray to God to give me *mokṣa*? How would I come to know that I am following the path of *mokṣa*? What would happen to

me if I attained *mokṣa*? Don't you think one should take birth time and again to devote time to prayer and doing the best for the society in which one is living instead of getting *mokṣa*?

Bharat Bhushan
Via the Internet

Our reply: *Mokṣa* means to be released from material life, which is life without Kṛṣṇa. When we practice *bhakti-yoga*, we are already living a life with Kṛṣṇa and so have attained *mokṣa*.

You are right. A pure devotee does not pray to Kṛṣṇa to give *mokṣa*, because the devotee does not mind whether he is in this world or goes back to Kṛṣṇa. All the devotee wants is to keep serving the Lord wherever he is.

By following the path of *bhakti-yoga* as explained by Kṛṣṇa in *Bhagavad-gītā*, you can know that you are following the path of *mokṣa*. When you practice *bhakti-yoga* and take shelter of Kṛṣṇa, you will become free of material desires, develop pure devotion to Kṛṣṇa, and directly experience Him. This is similar to eating, by which one gets satisfaction, nourishment, and relief from hunger.

In his prayers, Prahlāda told the Lord that he did not want *mokṣa* but wanted to continue to do the best for the society by giving all people devotion to Kṛṣṇa. By getting devotion, one becomes freed of all problems.

Viṣṇu, Śiva, and Brahmā

From reading your books I have learned that Kṛṣṇa is the Supreme Personality of Godhead and from Him come Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu. He also expands as Brahmā to create, as Viṣṇu to protect and maintain, and as Śiva to annihilate. Lord Śiva

and Lord Brahmā are demigods and Lord Viṣṇu is not. Lord Viṣṇu is rather said to be the Supreme Personality of Godhead. In so many places, Śrīla Prabhupāda has cited both Kṛṣṇa and Viṣṇu as the Supreme Personality of Godhead.

Śiva is not like other demigods. He is much higher than them. Even Lord Rāma used to worship Śiva before commencing major activities.

In ranking, Kṛṣṇa comes first, then Mahā-Viṣṇu, and then other Viṣṇus. But Viṣṇu is cited as the Supreme Personality of Godhead. I find this confusing. Please help me.

Durga Basnet
Via the Internet

Our reply: Yes, Kṛṣṇa expands as Brahmā, Viṣṇu, and Śiva to manage the material creation. Brahmā is almost always a *jīva* (infinitesimal soul) and not Viṣṇu-tattva (God). Śiva is not a *jīva*, nor is he Viṣṇu-tattva. Śiva is almost like Viṣṇu, just as yogurt is milk but not milk.

So Śiva is Viṣṇu but not totally identical.

Viṣṇu, even though coming from Kṛṣṇa, is still the Supreme Personality of Godhead. We should know that ultimately everything spiritual always exists. So the *jīvas*, Viṣṇu, and Kṛṣṇa are eternal and always exist. When we say that Viṣṇu comes from Kṛṣṇa, it means that the form of Viṣṇu does not manifest all the qualities that Kṛṣṇa manifests. We *jīvas* also come from Kṛṣṇa, but we manifest even fewer qualities.

In summary, Kṛṣṇa expands (or manifests fewer qualities) as the Viṣṇus, and one of these Viṣṇus (Kṣīrodakaśāyī) maintains this world. Brahmā is a *jīva*, and Śiva is a powerful demigod.

CORRECTIONS

In the January/February issue, the *Caitanya-caritāmṛta* was identified as a sixteenth-century text. It was actually completed in 1615.

In the January/February issue, the article “Cow Protection in Europe” contained several errors because we mixed up photos of the Hare Kṛṣṇa farms in Hungary and the Czech Republic.

On page 39, the caption should read “The temple at New Vraja-dhāma in Hungary.” Also on page 39, in the text of the article under the subheading “Cows at the Manor,” the second sentence should begin, “Before we arrived in Hungary at the New Vraja-dhāma farm, which hosted the conference, . . .”

On page 41, the photo caption should read “. . . garden production at New Vraja-dhāma . . .” and “. . . in the restaurant of the New Vraja-dhāma temple.”

We apologize for these errors. 🌸

Replies to letters were written by Rādhikēśa Dāsa. Please write to us at: BTG, P.O. Box 430, Alachua, FL 32616, USA. E-mail: editors@krishna.com.

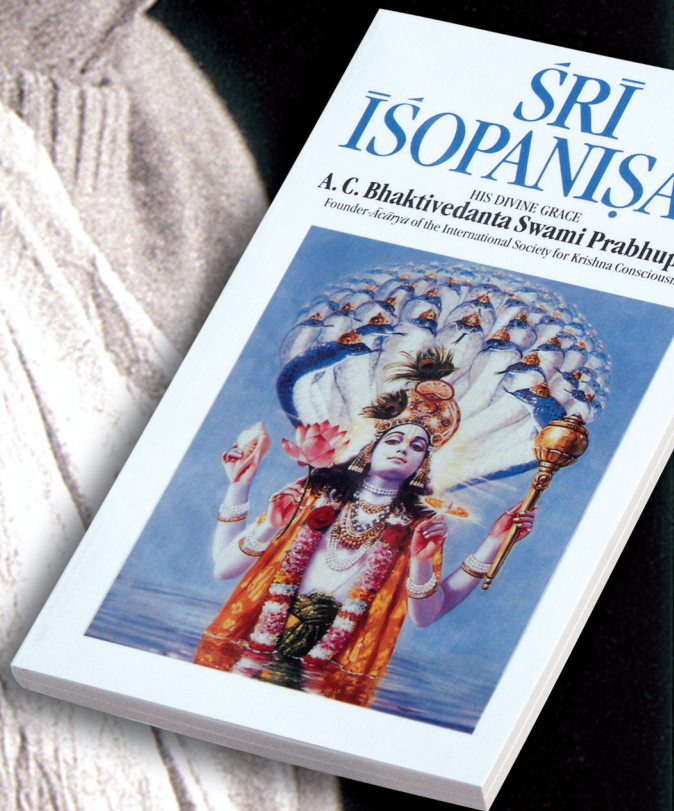
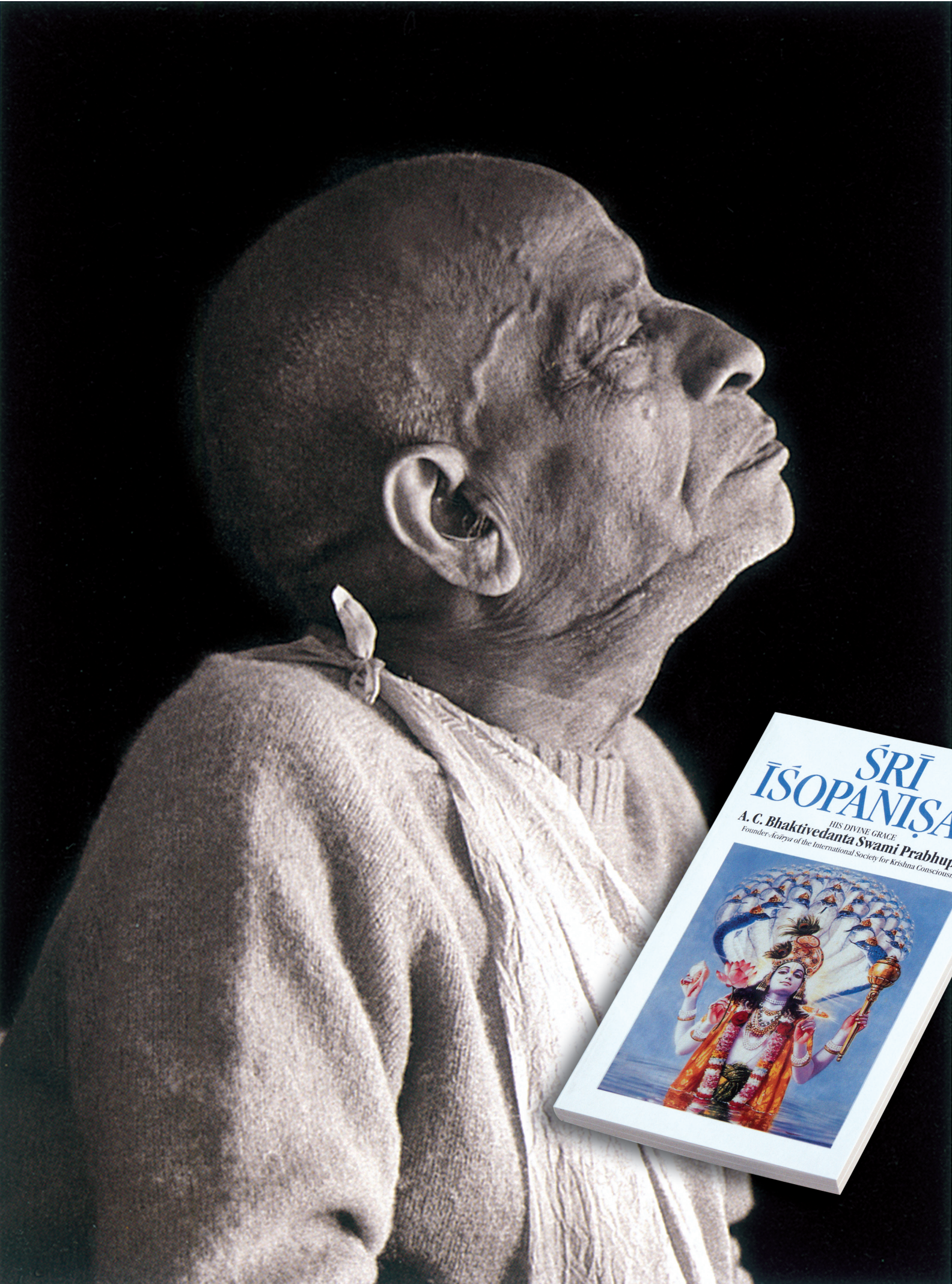
Give Kṛṣṇa Consciousness to Millions Worldwide

Krishna.com

Krishna.com serves 2,000 readers a day from 204 countries, including Iran, Iraq, Egypt, El Salvador, Mongolia, Vietnam, Jordan, Syria, Congo, Haiti, Armenia, Iceland, Ethiopia . . .

As the website of the Bhaktivedanta Book Trust, Krishna.com gives people from all walks of life an opportunity to escape the suffering of the material world and engage their body, mind, and senses in devotional service to Kṛṣṇa. Watch live temple webcasts. Participate in interactive live shows about Vaiṣṇava saints, chanting Hare Kṛṣṇa, spiritual warriorship, *Bhagavad-gītā*, and *kīrtana*. Read online books. Listen to lectures about Kṛṣṇa. Speak with devotees via Live Chat any time of the day or night. Ask questions. Clear doubts. Get valuable association even if you live far from a temple.

Donations to **Krishna.com** help spread Kṛṣṇa consciousness to every household. For a list of donation opportunities, visit www.Krishna.com/donate.



DANGEROUS EDUCATION

A primary Vedic book warns of the peril involved in the culturing of material knowledge without spiritual knowledge.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*andhaṁ tamaḥ praviśanti
ye 'vidyām upāśate
tato bhūya iva te tamo
ya u vidyāyām ratāḥ*

“Those who are engaged in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the so-called culture of knowledge.”

(Śrī Īsopaniṣad, Mantra 9)

THERE ARE TWO kinds of education: material and spiritual, or *brahma-vidyā* and *jaḍa-vidyā*. *Jaḍa-vidyā* means material education. *Jaḍa* means “that which cannot move,” or matter. *Brahma-vidyā* is spiritual education.

Spirit can move. Our body is a combination of spirit and matter. As long as the spirit is there, the body moves, just as a man's coat and pants move as long as the man wears them. It appears that the clothes are moving, but actually they appear to be moving only because the man is moving. Similarly, the body moves because the spirit soul moves.

A car moves when the driver moves. Foolish people think that the motorcar is moving on its own. But in spite of all the mechanical arrangements, it cannot move on its own.

People think that material nature is working

independently, moving and manifesting so many wonderful things. At the seaside we see that the waves are moving. But the waves are not moving on their own; the air is moving them. But air is not moving on its own. In this way, if you go back, back, back to the ultimate cause, you'll find Kṛṣṇa as the cause of all causes. That is philosophy—to search out the ultimate cause.

Here it is said, *andhaṁ tamaḥ praviśanti ye avidyām upāśate*. *Avidyā* refers to persons captivated by external movements. They are worshipping *avidyā*, nescience. That will not help them. There are big, big institutions for technology, where students learn how a motorcar can move, how an airplane can move. And people are manufacturing so much machinery. But there is no educational institution that teaches how the mover, the spirit soul, is moving. That lack of understanding is called *avidyā*, nescience. The actual mover is not being studied, but the external movement is being studied.

When I lectured at the Massachusetts Institute of Technology, I inquired, “Where is the technology to study the mover?”

But they have no such arrangement. They could not answer satisfactorily. That is *avidyā*.

Here, in the *Īsopaniṣad*, it is said, *andhaṁ tamaḥ praviśanti ye avidyām upāśate*. Those engaged only in the material advancement of education will go to the

In May of 1970 Śrīla Prabhupāda gave a series of lectures on Śrī Īsopaniṣad, one of the primary Upaniṣads and the only one he chose to write a commentary on.

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṅ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

darkest region of existence, *andham tamaḥ*. It is a very dangerous position that at the present moment there is no arrangement in any state, all over the world, for spiritual education. Modern civilization is pushing human society to the darkest region of existence.

Actually, it is happening so. In your country, your rich country, you have a nice educational system, so many universities. But what class of men are you producing? The students are becoming hippies. Why?

The leaders should think, “In spite of so many educational institutions, what are we producing?”

Worshiping *avidyā* is not knowledge. Bhaktivinoda Ṭhākura has sung very nicely: *jaḍa-vidyā yato, māyāra vaibhava, tomāra bhajane bādha*. *Jaḍa-vidyā* means material education. He says it is an expansion of *māyā*, the illusory energy. The more we advance in material education, the more we will be hampered in understanding God. And at last we shall declare, “God is dead. I am God. You are God.” All this nonsense.

That progression is hinted at here: *andham tamaḥ*. *Andham* means darkness. There are two kinds of darkness: the absence of light, and ignorance.

Materialists are certainly being pushed into the darkness, but there is another class, the so-called philosophers, mental speculators, religionists, and yogis. They are going still more into the darkness because they are defying Kṛṣṇa. They pose as if culturing spiritual knowledge, but because they have no information of Kṛṣṇa, or God, their advancement in education is more dangerous: They are misleading people.

Those preaching the so-called yoga of today are misleading people: “Meditate, and you’ll understand that you are God.”

By meditation, one becomes God. [*Chuckles.*] You see?

Kṛṣṇa never meditated. He never had any chance to meditate, because from the very beginning of His appearance, Kāṁsa was prepared to kill Him. Then His father transferred Him to the house of Nanda

and Yaśodā in Vṛndāvana. There also, when He was sleeping as a three-month-old baby, the demon Pūtanā attacked Him.

Kṛṣṇa had no chance to meditate to become God. He is God from the very beginning. That is God. God is God and dog is dog. That is the law of identity.

These ideas are all nonsense: “Become still, become silent, and become God.”

How can I become silent? Is there any possibility of becoming silent? No. There is no such possibility.

“Become desireless.”

How can I become desireless? These are all bluffs. We cannot be desireless. We cannot be silent. But our desires and our activities have to be purified. That is real knowledge. We shall desire only to serve Kṛṣṇa. That is purification of desire. Not desireless. That is not possible. How can I be desireless? How can I be silent? That is not possible.

Our activities should be engaged, dovetailed, in Kṛṣṇa's service. That is real knowledge. As a living entity, I have all these things—activities, desires, the propensity to love. Everything is there. But these things are being misguided. We do not know where to place all these things. That is *avidyā*, ignorance.

Īsopaniṣad teaches us that we should be very careful. We don't say that you shouldn't advance in material education. You can advance, but at the same time, become Kṛṣṇa conscious. That is our propaganda. We don't say that you shouldn't manufacture cars or machines. But we say, “All right, you have manufactured this machine. Employ it in Kṛṣṇa's service.” That is our proposal. We don't say to stop it. We don't say that you cannot have any sex life. But we say, “Yes, have sex—for Kṛṣṇa. You can have sex a hundred times to produce Kṛṣṇa conscious children. But don't create cats and dogs.” That is our proposal.

Education is required, but if education is wrongly diverted, it is very, very dangerous. That is the purport of this verse. So-called education has no value.

Thank you very much. ☸

Glossary



Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—“viewing,” audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kirtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see “Godhead”).

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual

nature and forgetting God.

Māyāvādi—one who regards the Absolute as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally “mercy”).

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—“chariot festival”: a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, “the Lord of the universe”).

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning “opulent” (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas*.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *sūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacāris* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

LORD PARAŚURĀMA'S REVOLUTION

In a former age, God's empowered incarnation employed extreme measures to deal with an extreme situation.

by Aja Govinda Dāsa

SECTARIAN AND political disputes are common not only today but occurred even during the time of Śrī Paraśurāma, an empowered incarnation of the Supreme Lord who appeared several ages before Lord Rāmacandra, millions of years ago. The kings at that time, proud of their strength and fighting for absolute power, revolted against the spiritually advanced sages, who generally guided government. Since these kings had offended the devotees of Lord Kṛṣṇa and deviated from the path of righteousness and care of the citizens, they had to be punished. Śrī Paraśurāma fulfilled that mission. Though born in the family of learned *brāhmaṇas*, he developed a keen interest in archery because he knew he would battle the vile warriors who opposed the saintly authorities.

How was Lord Paraśurāma incited to kill the kings?

Once, tired while hunting in the forest, a king visited the hermitage

of Paraśurāma's father. Despite the royalty's hostility toward *brāhmaṇas*, the sage cordially received and fed the king and his attendants. The king was awestruck at the heavenly reception, which he discovered was possible because the sage owned a wish-fulfilling cow (*kāmadhenu*) that could produce anything. The jealous king commanded the sage to surrender the cow to him. But, knowing that the king would exploit the cow, the sage did not comply. The king's soldiers captured the cow, however, and dragged her away.

To punish the king and reclaim the cow, Paraśurāma charged toward the king's palace. With the speed of mind, the scriptures say, Lord Paraśurāma chopped his way through the huge army. The king aimed many arrows at Paraśurāma, but before he could release them, Paraśurāma sliced them to pieces. The enraged king dashed forward with uprooted trees and hills, but Paraśurāma skillfully severed the

The irreligious rulers Lord Paraśurāma killed attained liberation from material existence because he is an empowered incarnation of God.





king's arms and beheaded him. The king's cowardly sons fled. As a lion hunts down an elephant, Paraśurāma defeated the king and returned the cow to his father.

The massacre displeased Paraśurāma's father, who advocated forgiveness. Paraśurāma, however, preferred to fight to establish justice.

Which of the two is to be followed by the Kṛṣṇa conscious—to tolerate like Lord Jesus Christ or to fight like Arjuna? According to Vedic principles, when personally insulted a devotee does not retaliate. But if someone offends God, the scriptures, the sages, women, cows, or old or weak persons, then the devotee must defend them and subdue the offender as an act of justice.

To protect the cow, Paraśurāma had done no wrong in fighting the wicked warriors. Still, since he had killed a king—the representative of God and protector of the people—his father instructed him to atone by visiting holy sites, which are the abodes of pure saints and pastime places of the Lord. To exemplify proper behavior, Paraśurāma followed his father's command. From his story we learn that violence is to be avoided as much as possible, but is sometimes necessary to uphold justice.

Avenging the King's Death

Taking advantage of Paraśurāma's absence, the princes avenged their father's death by beheading Paraśurāma's father, brutally disregarding the desperate appeals of the sage's wife. How could such a great sage, father of God's incarnation, be murdered? This was a karmic reaction to an offense the sage had committed. Once, Paraśurāma's mother went to the river to fetch water. Upon reaching the river, she was attracted to a handsome prince sporting in the water with women and desired his company. Dazed, she lost all sense of time and forgot that her husband was awaiting her return for

his fire sacrifice. When she eventually arrived, her husband was furious to learn of her adulterous thoughts and ordered his sons to kill their mother.

The sons weren't sure what to do. In Vedic culture, murdering any woman (what to speak of one's own mother) is a horrible sin. On the other hand, disobeying an elder's command (especially the father's) is also a great offense. When the sage's confused elder sons declined to obey his command, the sage instructed his youngest son, Paraśurāma, to kill his disloyal mother and disobedient brothers.

Paraśurāma knew that his powerful father could bring his mother and brothers back to life. Therefore, he did as his father had asked. He killed his mother and brothers—not for any selfish interest, but only to obey his father's command.

Pleased with Paraśurāma's obedience, the sage offered to fulfill any desire of his. Paraśurāma asked his father to give life back to his dead mother and brothers and to free them from any memory of the trauma. Realizing his needless rage, the sage brought back to life his beheaded wife and sons, who then stood up as if just waking from deep sleep.

As a karmic reaction to the sage's ordering of the killing of his wife and sons, the princes killed him.

The pastimes of the Lord and His devotees and incarnations are transcendental affairs that we cannot imitate. Still, the story of Śrī Paraśurāma's family teaches us to be wary of lust and anger, which can disrupt the lives of even such great souls as Paraśurāma's parents.

Paraśurāma's Revolve

Upon hearing his mother crying out to him when the princes attacked his father, Paraśurāma rushed back to the hermitage. But before he arrived, the princes escaped with the sage's head. Leaving his father's body with his sad brothers, Lord Paraśurāma resolved to end the reign of irreligious kings.

He started his mission at the

Detail from a painting by Parikṣit Dāsa



The Empowered Warrior

THE SUPREME LORD'S incarnations appear in six categories:

(1) *puruṣa-avatāras* are the omnipresent sources and sustainers of the cosmos (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu), (2) *līlā-avatāras* are the pastime forms (Matsya, Kūrma, Varāha, and so on), (3) the *guṇa-avatāras* control the material qualities (Brahmā, Viṣṇu, and Śiva), (4) *manvantara-avatāras* are scheduled incarnations who appear during the reign of each Manu, (5) *yuga-avatāras* are scheduled descents of the Lord who teach the dharma of every *yuga*, or age, and (6) *śaktyāveśa-avatāras* are empowered incarnations.

Paraśurāma is listed as both a *līlā-avatāra* and a *śaktyāveśa-avatāra* specifically empowered to eradicate evildoers (*duṣṭa-damana-śakti*).

The *śaktyāveśa-avatāras* are either direct or indirect incarnations of God. When the Lord Himself descends to manifest a particular potency, He is called *sākṣāt*, or a direct *śaktyāveśa-avatāra*. But when He empowers living entities (*jīvas*) to act on His behalf with a specific power or opulence, they are called indirect, or *āveśa*, incarnations. Paraśurāma is an indirect incarnation.

In the *Bhagavad-gītā* (10.31), while describing His multifaceted opulence, Lord Kṛṣṇa says, "Of the wielders of weapons I am Rāma." The Vaiṣṇava commentator Śrīla Baladeva Vidyābhūṣaṇa writes that the Rāma mentioned here is not Śrī Rāmacandra, the direct incarnation and hero of the *Rāmāyaṇa*. Rather, this Rāma is Paraśurāma, the empowered warrior who manifests the Lord's weapon-wielding potency.

king's capital, where he reduced all his opponents and their armies to severed limbs and heads afloat in a river of blood. On seeing this, some of the frightened kings fled the Indian subcontinent. The bloodbath filled huge lakes at Kurukshetra, the site where the *Mahābhārata* battle would take place. The twelfth-century Vaiṣṇava poet Jayadeva writes: "O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhṛgupati [Paraśurāma]! All glories to you! At Kurukshetra you bathe the earth in the rivers of blood from the bodies of the demoniac *kṣatriyas* [warriors] that you have slain. The sins of the world are washed away by you, and because of you people are relieved from the blazing fire of material existence."

His mission complete, Lord Paraśurāma prayed to Lord Kṛṣṇa to elevate his father to heaven and retired to the mountains to perform penance.

Necessary Violence

Why did Lord Paraśurāma kill so many people? Isn't it better to establish peace than to wage war? The massacre must have left many families unprotected, children orphaned, towns devastated, and communities disrupted. As Arjuna asks in the first chapter of the *Bhagavad-gītā*, how can any good come from war?

Paraśurāma's extermination of the warriors seems to destroy peace and harmony. His war, however, was a just revolution against injustice. It was necessary to establish true peace, which had been disrupted by the aggressive leaders. To fulfill His promise to protect His devotees, Lord Kṛṣṇa as Paraśurāma destroyed the corrupt leaders, who were harassing the saints. The devotees of the Lord are the bearers of peace and prosperity because they constantly serve the all-auspicious Lord Kṛṣṇa, husband of the goddess of fortune. Since government leaders were neglecting religious principles and torturing innocent citizens, their hostile reign

had to end at any cost.

Could Paraśurāma have avoided the war through nonviolent protest? Here's what Prabhupāda writes about a similar situation: "Lord Kṛṣṇa and Arjuna, the Lord's eternal friend, had no need to fight in the Battle of Kurukshetra, but they fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kurukshetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a

material world, just as lotuses in a pond remain untainted by even a drop of the muddy water.

Every action by Lord Kṛṣṇa is absolute. Whether He kills or protects, He does so out of compassion. The devotional come to the Lord to offer flowers of worship, and the irreverent come to attack Him with weapons. The Lord reciprocates according to their motives. He reciprocates with death for His self-professed enemies and with love for His devotees. Kṛṣṇa's killing is compassionate because He liberates His opponents. Both the devotee and the miscreant are

When God or one of His incarnations kills opponents in battle, they are liberated from material existence.

necessity for fighting." (*Bhagavad-gītā* 3.20, Purport) During the time of Lord Paraśurāma, nonviolence was out of the question because the warriors would not listen to any advice, continuing their aggression unchecked.

Perhaps if the sages had silently tolerated the torture, compassion would have arisen in the aggressors and they would have stopped their atrocities. But in their envy, the aggressive leaders had relentlessly harassed the sages for generations. The sages had been forgiving the kings' misdemeanors, until the situation got out of hand.

When God or one of His incarnations kills opponents in battle, they are liberated from material existence. That's the difference between Lord Kṛṣṇa and us. Also, if we kill someone, sin touches us, but if Lord Kṛṣṇa kills someone, He remains ever pure. He never acts with selfish motives. He says in the *Bhagavad-gītā* (4.14): "There is no work that affects Me; nor do I aspire for the fruits of action." The Lord is transcendental, and those who understand His pure nature remain unaffected by acts in the

spirit souls, eternal parts of Lord Kṛṣṇa. When the Lord kills His opponents, His touch purifies them and they merge into His existence.

Whether during Lord Paraśurāma's time or at present, whenever the wicked and dishonest corrupt society, the Supreme Lord Himself incarnates or sends an empowered representative to curb the offenders, protect the virtuous, and establish the true principles of dharma. Just as Lord Paraśurāma was an archer empowered by Lord Kṛṣṇa to defeat all unruly leaders, in our times His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda is the representative of the Lord empowered to defy all atheistic philosophies. Just as Lord Paraśurāma is present today as he performs penance atop sacred mountains, Prabhupāda lives with us today in the form of his divine teachings. ☀

Aja Govinda Dāsa, a disciple of His Holiness Hanumatpreśaka Swami, is pursuing a Ph.D. in artificial intelligence at Oxford with a Clarendon scholarship.

Vedic Wisdom Reaches Finland's Schools

For twenty-five years, devotees at the small Hare Kṛṣṇa center in Helsinki have been presenting Kṛṣṇa's teachings to students all over Finland.

by Kṛṣṇa-kṛpā Dāsa

photos by Susanna Salama and Kṛṣṇa-kṛpā Dāsa

AFTER A FEW congenial words with the teacher of a philosophy class at the University of Tampere, Tattvavāda Dāsa, dressed in his orange silk dhoti and kurta, gets the students' attention and begins his lecture on Vedic epistemology, or process of acquiring knowledge. Projected on the screen are the terms *pratyakṣa* (sense perception), *anumāna* (hypothesis), and *śabda* (Vedic sound). Drawing from authorities in the line from Lord Caitanya, Kṛṣṇa's most recent incarnation, Tattvavāda talks about

the limits, stemming from human imperfection, of sense perception and hypothesis. He explains that both scientists and Vedāntists research through sense perception and categorize the principles behind everything. But they work in opposite ways. Science starts from sense perception to form hypotheses, but the Vedāntists take their hypotheses from the eternal principles, as given in the *Vedas*. Science tries to find the ultimate principles behind existence through research, and they have gained some insight into



At the University of Tampere (above) Tattvavāda Dāsa speaks to a philosophy class about the Vedic method of knowledge. At left, he meets with the professor, Tuovi Paakkonen, who fondly remembered the music and the mantra from her visit to the Helsinki Hare Kṛṣṇa temple.



gravitation, time, and so on (but not other, more important, features of reality, like consciousness). Vedāntists also use sense perception, but only to show how the eternal principles exist in the temporary world. Without taking the superior

hypotheses coming from the *Vedas* (*śabda*), we can't clearly understand much of what is happening in this material world.

The materialists have knowledge, but it is disconnected from *śabda*, the Vedic source, Tattvavāda conti-

nues. Real knowledge means seeing how every aspect of the human existence connects to the Supreme. The word *university* comes originally from the verb "to unify" and means to see unifying connections. Also, in the Vedic conception, mere



knowledge is not enough; one has to act according to that knowledge to realize it.

Tattvavāda then speaks about the physical and the metaphysical, drawing on the Vedic terms *sanātana-dharma* (concerned with the metaphysical) and *varṇāśrama-dharma* (concerned with the physical). He uses Powerpoint presentations, transparencies, and pic-

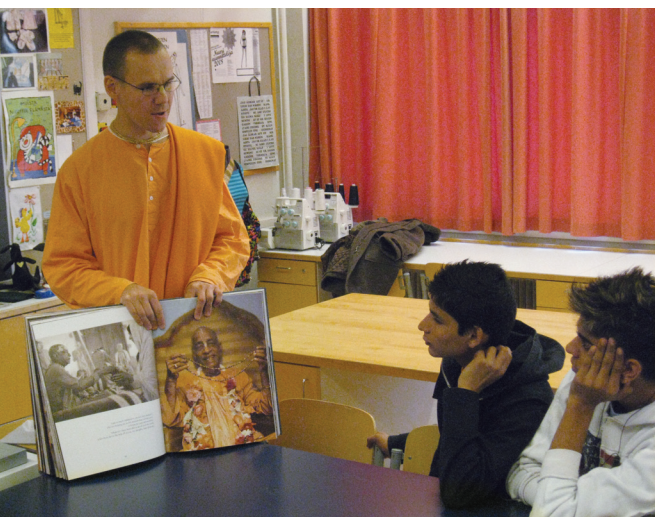
tures to make his points. At the end, students ask questions, especially on ethical issues.

My Trip to Finland

I was glad to finally see Tattvavāda in action. He is ISKCON's regional secretary for Finland and the Helsinki temple president. I met him one winter while I was visiting the

holy birthplace of Śrī Caitanya Mahāprabhu in Māyāpur, West Bengal. When he told me he was sharing knowledge of Kṛṣṇa with Finland's academic community, I wanted to see his work firsthand.

My opportunity came the first week of September 2008, when the school year started. Tattvavāda invited me to stay through Rādhāṣṭamī, September 7, and be



Tapo Divyam Dāsa (above and left) speaks about Śrīla Prabhupāda to children from the temple congregation. Paid by the city of Helsinki, he is recognized by the education ministry as the official teacher of Kṛṣṇa consciousness in seven schools.

his temple's guest speaker.

The Finnish devotees are dedicated to giving lectures in high schools and colleges, conducting programs for temple visitors, and distributing *prasādam* and books of Vedic wisdom. They lecture in Hare Kṛṣṇa attire and develop friendships with teachers. For most of the students, the ideas discussed in the lectures are new but plant a seed of

interest in Vedic knowledge, specifically Kṛṣṇa consciousness. Avadhūtacandra Dāsa, leader of the Hare Kṛṣṇa book distribution party in Finland, told me he had just met a well-dressed professional who had heard a devotee speak to his high school class some years ago. The man was eager to talk with Avadhūtacandra and bought a copy of Prabhupāda's *Science of Self-Realization*. Avadhūtacandra has met many people while on book distribution who have developed interest in Vedic wisdom because of the school presentations.

Lectures in classes on religion, philosophy, and psychology are just one venue for sharing Vedic knowledge in Finland. Another is entire courses on Kṛṣṇa consciousness. In 2002, Tattvavāda Dāsa, originally a captain in the military, was invited to help the Finnish parliament decide on new religious laws. United Nations Article 27 states that every child has the right to be taught the teachings of his own religion. In most countries this is not enforced, but in Finland, after some debate, the parliament ruled that if there are at least three children of any religion in a city, the parents can request their local school to teach that religion. As a result, all the officially registered religions, including the Kṛṣṇa religion, got the right to teach their own children in the schools.

"That's a great beginning," Tattvavāda told me, "but my hope is that in the future the rule will be that students can choose to attend whatever religion courses are available, not just the course for the



Scenes of chanting in the middle of Helsinki (above), about a mile from the Hare Kṛṣṇa temple. At left, Īśvara Purī Dāsa introduces Kṛṣṇa consciousness to a resident of Tampere.



“Now for the pleasure of Śrīla Prabhupāda and the disciplic succession,” Tapo Divyam says, “and by their mercy, we can teach the science of the soul even in regular schools.”

Students from Nepal

I visited a class attended by six Nepali boys. As it was the week after Śrīla Prabhupāda’s Vyāsa Pūjā (birth anniversary), Tapo Divyam handed out a fact sheet about Śrīla Prabhupāda’s contributions, read from *Śrīla Prabhupāda-līlāmṛta*, displayed copies of Śrīla Prabhupāda’s books and talked about them, and showed the students several pictures from the new Prabhupāda photo book.

The students’ interest increased as the class progressed, and its end came all too soon. The boys already knew some things about their Vedic heritage. One proud son of a *brāhmaṇa* even showed off his *brāhmaṇa*’s thread. It’s easy to understand that the Vedic worldview, culminating in devotion to Kṛṣṇa, as described in the



religion they are members of.”

In light of the parliament ruling, Tapo Divyam teaches the Kṛṣṇa religion, based on Śrīla Prabhupāda’s teachings, to seven classes a week in greater Helsinki.

“To my knowledge,” says Tapo Divyam, “our opportunity to teach Kṛṣṇa consciousness as an official religion class in the schools is unique in the world.”

He then reminds me of something Śrīla Prabhupāda said:

So in the present material world they are interested in understanding *ātmā*—the body. The medical science, physiology, biology, they are studying the science of the body. And some of them are studying the science of mind, psychology—thinking, feeling, and willing. But nobody is studying the deepest meaning of *ātmā*: soul. There is no university, school, college throughout the whole world to understand the soul.



*Tattvavāda Dāsa
(above and right)
speaks on "The Eth-
ics of Vaishnavism" to
a religion class at the
University of Tam-
pere. (Following a
school tradition, grad-
uating students dress
whimsically on this
particular day.)*





Bhagavad-gītā (e.g., 15.15, 18.64–18.66), should be discussed in school as well as at home. That could prevent the boys from losing touch with their spiritual culture, the most important part of life. Tapo Divyam has another class with all Indians, and one with four students from India, Bangladesh, Sri Lanka, and Nepal. Two of the classes are in English, and the other five in Finnish.

Munirāja Dāsa also teaches courses on Kṛṣṇa consciousness in the public schools.

“Our academic outreach is very nice,” he told me, “but it is the result of a lot of work, and it takes thoughtfulness to maintain the situation and go further. I always meditate on the instructions of Suhotra Swami: ‘We cannot be in a mood of conversion when dealing with materially learned persons;

rather they should be attracted to the devotees’ knowledge and qualities.’”

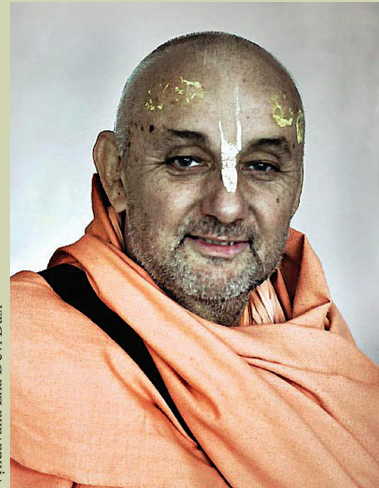
During my visit, I noticed that Tattvavāda spends easily as much time after classes talking with the teachers as he does talking to the students. The teachers often ask questions about how to present

The History of Hare Kṛṣṇa Educational Programs in Finland

TRAINED BY Suhotra Swami, Tattvavāda Dāsa began to lecture in colleges and universities in 1993. Two years later, Suhotra Swami began to meet scholars in Finland, with scheduling help from Nimi Devī Dāsī. Starting in 1997, Tattvavāda organized visits by Suhotra Swami to universities all around Finland. Suhotra Swami’s books and philosophical presentations earned respect in the academic community, for both himself and the Hare Kṛṣṇa movement. A few universities still use his books as textbooks.

A weekly religion class is compulsory for Finnish students with a religious background. For fifteen years, Tattvavāda has been lecturing on world religions, religions in Finland, the Kṛṣṇa religion, ethics, philosophy, and psychology. At present, Tapo Divyam Dāsa, Avadhūtacandra Dāsa, Munirāja Dāsa, and Tīvra Bhakti Devī Dāsī assist him. They lecture at six of Finland’s ten universities and in one hundred colleges and high schools, reaching somewhere between seven thousand and eight thousand students a year.

“When we started lecturing in colleges,” Tattvavāda says, “we thought it would be too difficult to get into most of them. But now, after seventeen years, our biggest challenge is



Vṛndāvana Līlā Devī Dāsī

Suhotra Swami (1950–2007)

having enough time for all the colleges and universities that want us.”

Besides schools, colleges, and universities, Tattvavāda has lectured at well-respected academic clubs, including a literature club for academics, a quantum physics club, and a club for Mensa members. He also takes part in many inter-faith discussions. His motto, taken from a letter Prabhupāda wrote to Hridayānanda Dāsa Goswami, is “Every center should be a college.”

Each week, at least two or three school groups visit the Hare Kṛṣṇa temple in Helsinki—adding another three to four thousand students a year to the number of those hearing from devotees in their classrooms.





At the temple, a student from the University of Helsinki listens attentively (above) while Tattvavāda Dāsa (left) lectures on “The Philosophy and Culture of Gaudiya Vaishnavism.” She is one of the forty-five students in attendance, all of whom are training to be teachers of Christianity.

the Kṛṣṇa religion to their classes accurately.

After the lecture I attended, the younger of the two teachers conducting the class told Tattvavāda, “I came to your temple four years ago with the university group. I still remember the exact words and the tune you were singing.”

Tattvavāda also spoke with a teacher in the next room who was writing textbooks for all Finnish schools. She wanted to invite him to give suggestions for the next textbook. When he gave her *prasādam*, she had one of her students distribute some to the entire class.

“Our friendships with the teachers have been developing for a long time,” Tattvavāda says.

Tattvavāda has also been training teachers at the University of Helsinki. This will be one of the functions of the imminent college

branch described below.

“I’m careful to never break the trust I’ve established with the teachers,” Tattvavāda says. “I don’t encourage people to leave their studies and join the Hare Kṛṣṇa movement on the spot. I just give people information about Kṛṣṇa consciousness, so both teachers and students are aware of the truth about it.

“Scientists offer some philosophy but no religion, and other religionists offer some devotional sentiments but are weak in philosophy. The Kṛṣṇa teachings, however, integrate philosophy and religion and can satisfy both the emotional and the intellectual needs of the living being.”

Tattvavāda’s friends in academia have often helped ISKCON Finland. Ten years ago, when the European Union was beginning, the

atheistic French government sent representatives to different countries to convince them that the Hare Kṛṣṇas were an evil sect that should be stopped. On hearing from a French delegation, one of Tattvavāda’s Ph.D. friends was upset to hear all their erroneous negative propaganda and strongly defended the Kṛṣṇa religion.

One Ph.D. who trains religion teachers has been inviting Tattvavāda to lecture for the past ten years. Now he yearly brings his entire class to the Helsinki temple. Last year the professor brought twenty-five undergraduate Christian priests and their teachers to Vrindavan, India, the center of devotion to Kṛṣṇa. Tattvavāda took them on the pilgrimages to Govardhana and the town of Vrindavan. A class of nurses comes to the Helsinki temple every year as a part of a multicultural course, since

Besides attending a lecture at the temple (below and bottom), the Christianity students from Helsinki University also view an āratī (offered here by Kalpapādapa Dāsa) and taste prasādam at the temple's Govinda Vegetarian Club.



the nurses need to learn how to deal with patients with various religious views.

Recently, a highly respected professor of comparative religion at the University of Helsinki asked Tattvavāda and Tapo Divyam to prepare a curriculum for a Kṛṣṇa studies minor for Finland.

Bhaktivedanta College

Tattvavāda's next step is to start an institute of high education. It will be a branch of Bhaktivedanta College Budapest (BHAKTI), the only devotee-run university that is accredited and can award graduate and post-graduate degrees. Founded ten years ago, BHAKTI has 350 students. Bhaktivedanta College in Finland will start offering courses in the autumn semester this year. Once the Finnish devotees join with BHAKTI, religious educators and students in Finland will be able to get academic degrees by studying the Kṛṣṇa religion under qualified devotee teachers. Helping to make the Finnish branch a reality are Śivārāma Swami; Devāmṛta Swami; Gaura Kṛṣṇa Dāsa, the BHAKTI headmaster; and Rādhānātha Dāsa, a key expert behind BHAKTI who has good connections in the academic community.

The Finnish devotees are also working with Bhakti Vidyā Pūrṇa Swami and the Bhaktivedanta Academy in Māyāpur, India. Teachers have come from there to teach the Finnish devotees, with classes on Vedic education, literature, *yajñas*, and other arts.

Lakṣmīmaṇi Dāsī, who has been involved in education in the Hare Kṛṣṇa movement for over thirty years, came to Finland to help train teachers.

"The devotees in Finland have a unique opportunity," she says, "in that Finland is offering them a rare chance to share the knowledge we have been given. The devotees in my teachers' training class were outstanding in their desire to learn how to get their point across. They are enthusiastic and kind; some are

Other Programs of ISKCON Finland



Prasādam distribution





WHILE TATTVAVĀDA is giving classes and talking to teachers, in the same city his traveling group of about eight devotees distributes spiritual literature and *prasādam*—labeled bags of dried fruit or cookies. Tattvavāda distributes books during breaks in his class schedule.

Besides the academic programs and book distribution, in at least fifteen locations yearly throughout the country the devotees put on a festival called "India Experience," with *bhajanas*, dances, dramas, lectures, films, and *prasādam*. In July in northern Finland, Finnish and Indian devotees conduct their own festivals or take part in those of others. At World Village, a festival in Helsinki, the Hare Kṛṣṇa food is the most popular. At one "ethnomusic" festival, the devotees sold over a thousand plates of *kitri*, *pakorras*, and *halava*.

A couple of years ago the Finnish devotees began to put on a Rathayātrā festival in

Helsinki. This year they plan to follow the example of the temples in the other Scandinavian countries and invite Paraśurāma Dāsa to come with the London Rathayātrā chariot for festivals in

Helsinki, Tampere, and Turku, Finland's largest cities.

The Helsinki temple has fifteen unmarried devotees, male and female, and ten married couples regularly involved with temple activities. Life members and active supporters number around a hundred. There are Hare Kṛṣṇa congregations in sixteen cities.

The Helsinki temple gets regular visits from senior devotees, who often conduct seminars for the congregation. A source of income for the temple is the monthly cooking classes that have been going on for years. The devotees also have a small vegetarian club at the temple, serving lunch (on Thursdays and Saturdays) and catering *samosas* to local businesses during the week.

exceptional teachers."

The complete focus on spreading knowledge of Kṛṣṇa to others was more and more evident to me during my stay in Finland. The successful academic program shows what honest and sincere devotees can do by taking the time to cultivate relationships with people in the academic community. 🌸

Kṛṣṇa-kṛpā Dāsa, a devotee for twenty-five years, travels to promote the public congregational chanting of Hare Kṛṣṇa, teaches classes on Kṛṣṇa consciousness, is a Krishna.com LiveHelp volunteer, and proofreads BTG and other publications. You can write him at kk@krishna.com.

PARENTING as SERVICE to GOD

*Fulfilling our duty as parents requires
taking care of our children's spiritual needs.*

by Kṛṣṇanandinī Devī Dāsī

AS THE MOTHER of ten children, I am often asked, “How do you fulfill your family responsibilities and still make progress in spiritual life? When do you find the time to serve God?”

“It’s a matter of vision,” I reply. “I realize that I can serve God by caring for my children and husband with love and respect.”

Being a mother and wife is my duty, and I don’t distinguish it from my service to God. It *is* my service to God.

Central to that service is training my children in service to God. How does one serve God? The scripture *Śrīmad-Bhāgavatam* lists nine principal ways, beginning with hearing about, praising, and remembering God, and progressing to deeper levels of devotional service.

Spiritual training for children should begin early, and the Vedic scriptures prescribe a rite (*garbhādhāna-saṁskāra*) that creates a spiritual environment at the time of conception. When I was pregnant with each of my children, I read scriptures, listened to spiritual music and lectures, chanted sacred mantras, ate food prepared for and offered to the Lord,

*Right: Govinda Mohinī Devī Dāsī and her daughter, Radhe,
at the New Ramana Reti community, Alachua, Florida.*



prayed (a lot), and associated with likeminded spiritual seekers. When I was giving birth, devotional music played quietly in the background. As the children grew, we held daily classes on the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. I chose to home-school my children until they reached the ninth or tenth grade. I wanted to ensure that, in addition to a sound academic background, they would have a strong spiritual foundation. Rather than seeing my children as impediments to my spiritual life, I prayed to be able to view them as devotees of the Lord and to understand that by raising them

who are moral, spiritually conscious contributors to the communities in which they live.

The Long Road to Adulthood

Unlike animals, the young in human society don't grow up quickly to take their place as mature or self-sustaining members of their community. Human children have a variety of long-term needs that must be addressed: physical, emotional, mental, and spiritual. They need love, food, shelter, education, clothing, recreation, protection, good association, and so on.

ally conscious children is a grand and valuable goal, and to reach it takes a grand commitment.

The Wonderful Art Of Dovetailing

In the *Bhagavad-gītā* (9.27), Lord Kṛṣṇa tells Arjuna, "All that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me."

The secret weapon of parenting is to dovetail everything in Kṛṣṇa's service. For example, Kṛṣṇa declares in *Bhagavad-gītā* (14.4),

"I am the seed-giving father." So, as a parent changing your baby's diaper, you can remind yourself, "I am changing the diaper of one of God's children." When, despite fatigue, you read to

or play with your son or daughter, remind yourself that the Lord is noting how you sacrifice to bring joy to one of His children. When you chide your teenage child, do so with the sense that you are caring for a living being who belongs to someone much greater than you. With your spouse, if possible, take the time to prayerfully create some family rules, rituals, and routines that are fair, hopeful, and consistent and that contribute to each child's growth and development.

Parents who want to raise kind, considerate, spiritually aware children must provide more than just physical maintenance for their offspring. Dovetailing family life to Kṛṣṇa distinguishes God-conscious parents (*gr̥hasṭha*) from those who don't (*gr̥hamedhī*). To paraphrase Lord Kṛṣṇa: "Offer the austerities of your parenting duties as an offering to Me."

Moving on Up

In Vedic culture, life is divided into four stages, called *āśramas*, or "places of spiritual growth": (1) student life, (2) married or family life,

The best parents demonstrate the spiritual way of life through words and deeds, understanding that children learn what they live.

with love, in a spiritual atmosphere, I was doing a service as pleasing to God as other forms of worship.

While raising children today is difficult, raising God-conscious children is even more so. Just to provide food, clothing, shelter, education, and other physical and mental needs requires great endeavor. Add the diligence and support needed for the children's spiritual training, and parenting is an awesome responsibility. But by accepting the commitment to act as parental stewards on God's behalf, dedicated, spiritually inclined parents develop good qualities. From within the heart, the Lord gives sincere, committed parents the intelligence and direction to know what to do and to whom to turn for help. From without, He gives guidance through the guru, scriptures, grandparents, and other experienced parents and spiritually advanced persons.

All over the world, most religiously or spiritually inclined people are married or will get married. The majority of these couples will have children. And of these, many parents seek ways to raise children

As dedicated caretakers, spiritually conscious parents must make every effort to provide for these needs in healthy ways. This is an important part of spiritual life: caring for or serving the Lord's servants. It cannot be neglected.

The best parents are good role models for their children. They demonstrate the spiritual way of life through words and deeds, understanding that children learn what they live. They seek out other parents or families trying to raise God-conscious children. In this way, they create a much-needed support system. Truly "It takes a village to raise a child." (Ancient African Proverb)

Sometimes it is necessary to get parenting skills so that we can communicate better, resolve conflicts, set goals, and administer discipline in loving ways to our children. Obtaining such skills is also devotional service because it helps us carry out our parenting duties.

God-conscious parenting requires sacrifice. But it is a sacrifice of love that, like other kinds of devotional service, can be quite rewarding. Raising caring, spiritu-

(3) retired life, and (4) renounced life. Each stage is meant for growth and development and requires the fulfillment of certain duties. Being a God-conscious parent means that you are in an *āśrama* (the *grhastha āśrama*) that is part of a spiritually progressive system. The *grhastha āśrama* is meant for living a wholesome, loving, regulated family life.

Since most people marry and have children, the *grhastha āśrama* is an example to others and offers hope. One who sincerely accepts the service of becoming a Kṛṣṇa conscious parent is empowered by God Himself to do this service. God-conscious parenting is a vital duty very much appreciated by the Lord.

The Vedic scriptures tell us that we should not become parents unless we can bring our children to a higher stage of spiritual life and save them from the cycle of birth and death. Prospective parents should realize their tremendous responsibility.

“You must produce nice children,” Śrīla Prabhupāda said. “For that purpose, sex life is allowed. And especially in this age, at the present moment, if you can produce children to become Kṛṣṇa conscious, that will be a great service to the Lord.

Śrīla Bhaktivinoda Ṭhākura and his wife, Śrīmatī Bhagavatī Devī, were an ideal couple who raised ten children in late nineteenth-century India. He was a great spiritual master and government official who perfectly balanced his parental, spiritual, and administrative duties. He rightly appreciated that he was but a steward for Lord Kṛṣṇa’s children and property. A masterful poet and songwriter, he wrote in one song, “My life, my wife, my family—all belong to you, O Lord.”

Results Are Up to the Lord

Our duty as parents is to be good examples in a God-conscious setting. Sometimes, despite our best efforts, our children will cause us problems. Therefore, we must remember, as the *Gītā* teaches us, that we can only do our duty and rely on

the Lord for the results.

Too many children grow up to be crude, harsh, immoral, undisciplined, or criminal. Psychologically and spiritually unhealthy children grow up to be unhealthy adults.

“Hurt people hurt people,” says actor and educator Bill Cosby.

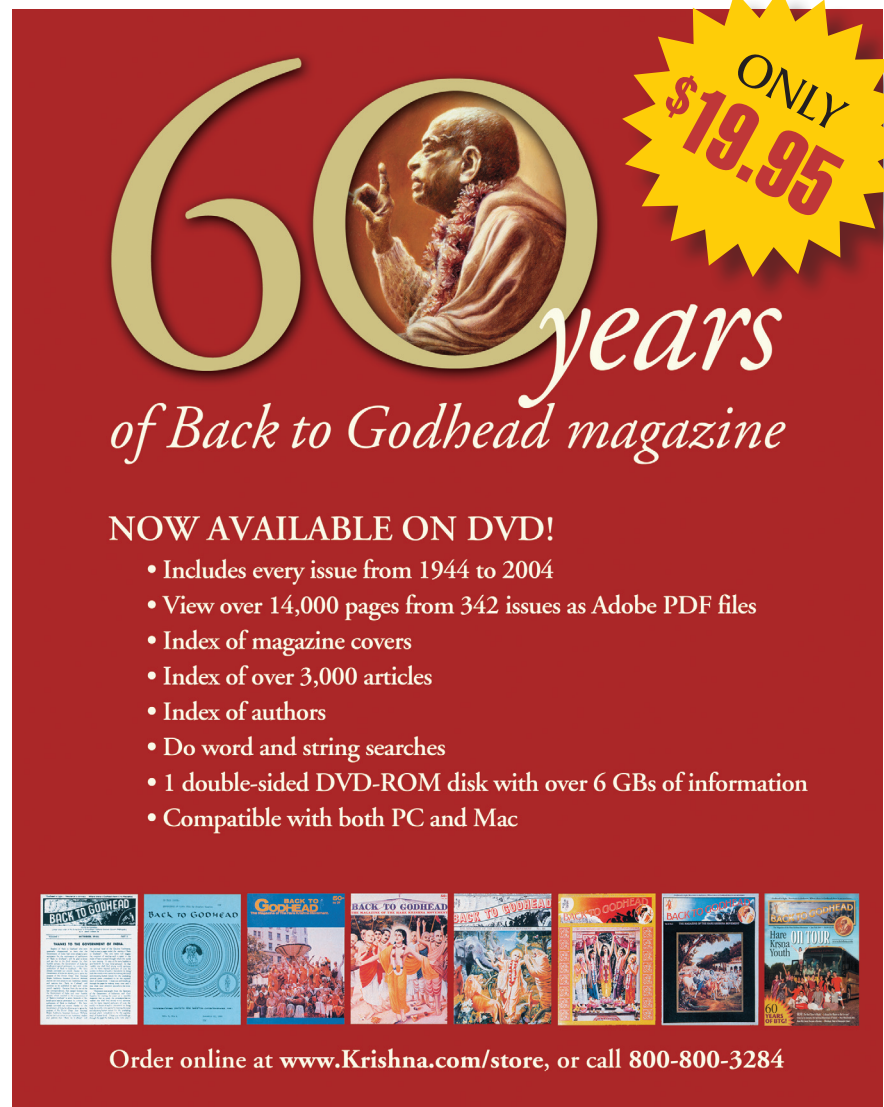
In other words, people who have been abused or misused will often become abusers or exploiters themselves. Our world cries out for children who are truthful, compassionate, self-disciplined, clean in mind and body, and spiritually inclined. They will carry these qualities into adulthood.

Śrī Caitanya Mahāprabhu predicted a golden age of God consciousness within the present age of quarrel and deceit. That will require more and more God-conscious chil-

dren and adults to populate the earth.

“Good population in human society,” Śrīla Prabhupāda writes, “is the basic principle for peace, prosperity, and spiritual progress in life.” ☸

Kṛṣṇanandini Devī Dāsī, a disciple of Śrīla Prabhupāda, is a Certified Family Life Educator (CFLE), a licensed minister of Kṛṣṇa consciousness in the state of Ohio, president of ISKCON’s Grihastha Vision Team, and co-director, along with her husband, Tariq Saleem Ziyad, of the Dasi-Ziyad Family Institute. She and her husband have written many articles and conducted many workshops on family, marriage, and relationships. She resides with her family in Cleveland, Ohio.



60



years

of Back to Godhead magazine

ONLY
\$19.95

NOW AVAILABLE ON DVD!

- Includes every issue from 1944 to 2004
- View over 14,000 pages from 342 issues as Adobe PDF files
- Index of magazine covers
- Index of over 3,000 articles
- Index of authors
- Do word and string searches
- 1 double-sided DVD-ROM disk with over 6 GBs of information
- Compatible with both PC and Mac





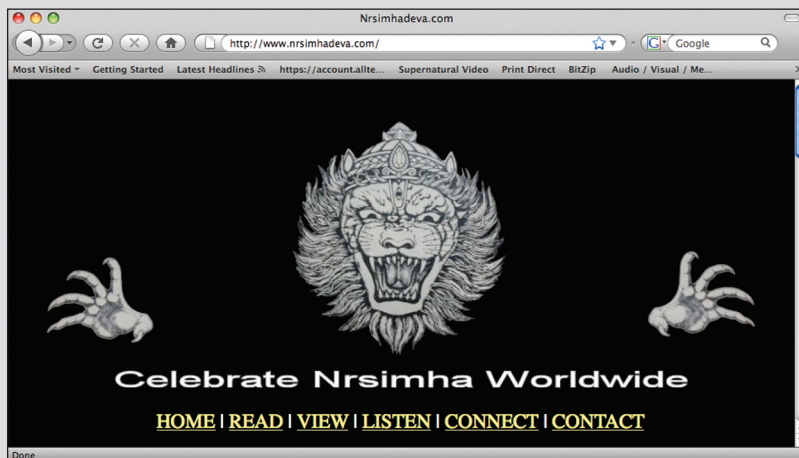





Order online at www.Krishna.com/store, or call 800-800-3284

e-Krishna

Profiles of Kṛṣṇa-related websites



Sri Mayapur Diary and Nrsimhadeva.com—Thirteen-year-old Ravinjay Kuckreja, from Indonesia, is a devotee of Kṛṣṇa and a self-confessed “Nṛsiṃha freak.” Rādhā-Priyā Devī Dāsī, eighteen years old, lives in India. Together, Ravinjay and Rādhā-Priyā have created Nrsimhadeva.com (www.nrsimhadeva.com), a celebration of Lord Kṛṣṇa’s half-man, half-lion incarnation.

“I’m a big devotee of Nṛsiṃhadeva,” Ravinjay says. “The Internet is a great way to connect with other devotees, to help each other maintain our Kṛṣṇa conscious lives, and certainly the best way to spread Nṛsiṃha’s glories.”

Without professional help, these two teenage devotees created their website to provide devotees worldwide with the chance to celebrate and learn more about Nṛsiṃha’s fascinating and extraordinary pastimes.

“Many devotees are attracted to Nṛsiṃhadeva but do not get the opportunity to learn more about Him,” Ravinjay says. “To fulfill their desire, we made a

website all about Him. We have photos, articles, music, mantras, lectures, and more. It’s a dream come true for Nṛsiṃha devotees.”

Ravinjay and Rādhā-Priyā launched Nrsimhadeva.com in January this year. They would love to hear what you think about their site. When you visit, click on the “Contact” link and let them know.

Jaya Govinda Caraṇa Dāsa calls his website Sri Mayapur Diary (www.srimayapurdiary.com). Originally from South America, he attended the Māyāpur boys school (*gurukula*). Now married, he lives with his wife and baby daughter in Māyāpur.

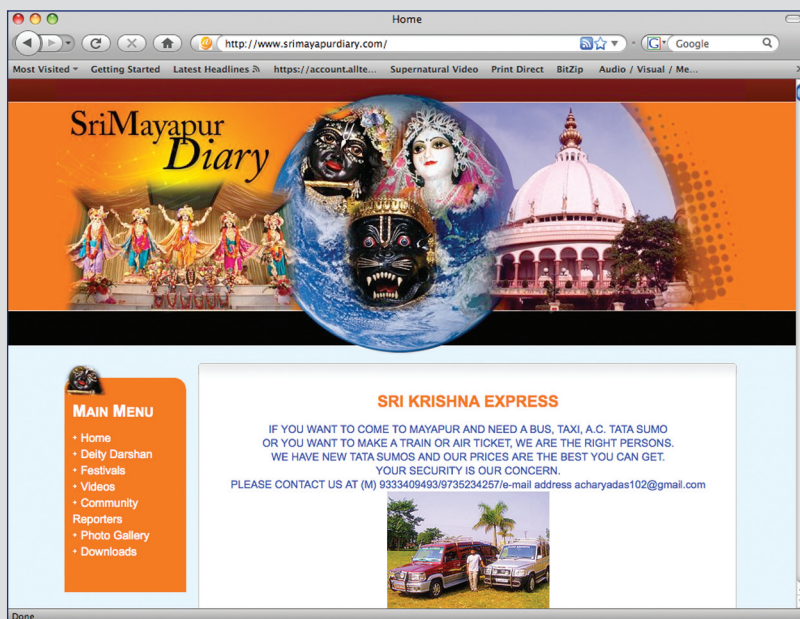
Jaya Govinda Caraṇa created the website on his own to help devotees and anyone else find out more about Śrī Māyāpur and what goes on there.

“Devotees should know that Māyāpur is the land of eternal festivals,” he says. “Those who have not been there can see how beautiful and active Māyāpur is, and those who have been there can enjoy remembering Māyāpur.”

He looked at other Hare Kṛṣṇa websites and felt they mainly reported big festivals. He wanted devotees around the world to know about the activities going on in Māyāpur every day.

“There’s always a lot happening in Māyāpur,” he says.

Sri Mayapur Diary contains stories and photos of Māyāpur—the land, the people, the deities, the festivals, the projects, and more. —*Antony Brennan*



BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness.

NĀRADA CONSOLES THE KING

*While Dhruva Mahārāja travels to Madhuvana,
Nārada Muni meets King Uttānapāda
to report on Dhruva’s activities.*

CANTO 4: CHAPTER 8

62 इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः
ययौ मधुवनं पुण्यं हरेश्वरणचर्चितम्

*ity uktas taṁ parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanaṁ puṇyam
hareś caraṇa-carcitam*

iti—thus; *uktaḥ*—being spoken; *tam*—him (Nārada Muni); *parikramya*—by circumambulating; *praṇamya*—by offering obeisances; *ca*—also; *nṛpa-arbhakaḥ*—the boy of the king; *yayau*—went to; *madhuvanam*—a forest in Vṛndāvana known as Madhuvana; *puṇyam*—which is auspicious and pious; *hareḥ*—of the Lord; *caraṇa-carcitam*—imprinted by the lotus feet of Lord Kṛṣṇa.

When Dhruva Mahārāja, the son of the king, was thus advised by the great sage Nārada, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is

always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

63 तपोवनं गते तस्मिन्प्रविष्टोऽन्तःपुरं मुनिः
अर्हितार्हणको राज्ञा सुखासीन उवाच तम्

*tapo-vanaṁ gate tasmin
praviṣṭo 'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam*

tapaḥ-vanam—the forest path where Dhruva Mahārāja executed his austerity; *gate*—having thus approached; *tasmin*—there; *praviṣṭaḥ*—having entered; *antaḥ-puraṁ*—within the private house; *muniḥ*—the great sage Nārada; *arhita*—being worshiped; *arhaṇakaḥ*—by respectful behavior; *rājñā*—by the king; *sukha-āsīnaḥ*—when he comfortably sat on his seat; *uvāca*—said; *tam*—unto him (the king).

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada thought it wise to go to the king to see how he was faring within the

palace. When Nārada Muni approached, the king received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

नारद उवाच

64 राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता
किं वा न रिष्यते कामो धर्मो वार्थेन संयुतः

nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ

nāradaḥ uvāca—the great sage Nārada Muni said; *rājan*—my dear King; *kiṁ*—what; *dhyāyase*—thinking of; *dīrghaṁ*—very deeply; *mukhena*—with your face; *pariśuṣyatā*—as if drying up; *kiṁ vā*—whether; *na*—not; *riṣyate*—been lost; *kāmaḥ*—sense gratification; *dharmah*—religious rituals; *vā*—or; *arthena*—with economic development; *saṁyutaḥ*—along with.

The great sage Nārada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

PURPORT: ① The four stages of advancement of human civilization are religiosity, economic development, sense gratification, and for some, the stage of liberation. ② Nārada Muni did not inquire from the king about his liberation, but only regarding the state management, which is meant for advancement of the three principles religiosity, economic development, and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the king about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development, and sense gratification.

राजोवाच

65 सुतो मे बालुको ब्रह्मन् स्त्रैणेनाकरुणात्मना
निर्वासितः पञ्चवर्षः सह मात्रा महान्कविः

- (1) What are the four stages of advancement of human civilization?
- (2) Why did Nārada Muni not inquire from the king about his liberation?
- (3) Why did King Uttānapāda minimize his affection for Dhruva Mahārāja?
- (4) Why was the King repenting?

rājovāca
suto me bālako brahman
straiṇenākaruṇātmanā
nirvāsitaḥ pañca-varṣaḥ
saha mātṛā mahān kaviḥ

rājā uvāca—the king replied; *sutaḥ*—son; *me*—my; *bālakaḥ*—tender boy; *brahman*—my dear *brāhmaṇa*; *straiṇena*—one who is too addicted to his wife; *karuṇā-ātmanā*—one who is very hard of heart and without mercy; *nirvāsitaḥ*—is banished; *pañca-varṣaḥ*—although the boy is five years old; *saha*—with; *mātṛā*—mother; *mahān*—great person-ality; *kaviḥ*—devotee.

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

PURPORT: In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate toward women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Mahārāja. That was the cause of Dhruva's leaving home to perform austerities.

③ Although as a father the King was affectionate toward his son, he minimized his affection for Dhruva Mahārāja because he was too much addicted to the second wife. ④ Now he was repenting that both Dhruva Mahārāja and his mother, Sunīti, were practically banished. Dhruva Mahārāja went to the forest, and since his mother was being neglected by the King, she was therefore almost banished also.

The King repented having banished his boy, for Dhruva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his face appeared withered. According to *Manu-smṛti*, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Mahārāja this was not applicable because Dhruva was very mannerly and obedient. Moreover, he was a great devotee. Such a person is never to be neglected, yet the king was obliged to banish him. Now he was very sorry.

66 अप्यनाथं वने ब्रह्मन्मास्मादन्त्यर्भकं वृकाः
श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम्

apy anāthaṁ vane brahman
mā smādanti arbhakam vṛkāḥ

*śrāntaṁ śayānaṁ kṣudhitaṁ
parimlāna-mukhāmbujam*

api—certainly; *anātham*—without being protected by anyone; *vane*—in the forest; *brahman*—my dear *brāhmaṇa*; *mā*—whether or not; *sma*—did not; *adanti*—devour; *arbhakam*—the helpless boy; *vrkāḥ*—wolves; *śrāntam*—being fatigued; *śayānam*—lying down; *kṣudhitam*—being hungry; *parimlāna*—emaciated; *mukha-ambujam*—his face, which is just like a lotus flower.

My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

67 अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय
योऽङ्कं प्रेम्णारुरुक्षन्तं नाभ्यनन्दमसत्तमः

*aho me bata daurātmyam
strī-jitasyopadhāraya
yo 'ñkaṁ premṇārurukṣantaṁ
nābhyanandam asattamaḥ*

aho—alas; *me*—my; *bata*—certainly; *daurātmyam*—cruelty; *strī-jitasya*—conquered by a woman; *upadhāraya*—just think of me in this regard; *yaḥ*—who; *aṅkaṁ*—lap; *premṇā*—out of love; *ārurukṣantaṁ*—trying to rise onto it; *na*—not; *abhyanandam*—received properly; *asat-tamaḥ*—the most cruel.

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

नारद उवाच

68 मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते
तत्प्रभावमविज्ञाय प्रावृद्धे यद्यशो जगत्

*nārada uvāca
mā mā śucaḥ sva-tanayaṁ
deva-guptaṁ viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat*

nāradaḥ uvāca—the great sage Nārada said; *mā*—do not; *mā*—do not; *śucaḥ*—be aggrieved; *sva-tanayam*—of your own son; *deva-guptam*—he is well protected by the Lord; *viśāmpate*—O master of human society; *tat*—his; *prabhāvam*—influence; *avijñāya*—without knowing; *prāvṛṅkte*—widespread; *yad*—whose; *yaśaḥ*—reputation; *jagat*—all over the world.

The great sage Nārada replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

PURPORT: Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? (5) But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. (6) *Śaraṇāgati*, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service, anywhere within this universe, is never unprotected.

69 सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः
ऐष्यत्यचिरतो राजन् यशो विपुलयंस्तव

*suduṣkaraṁ karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayaṁs tava*

su-duṣkaram—impossible to perform; *karma*—work; *kṛtvā*—after performing; *loka-pālaiḥ*—by great personalities; *api*—even; *prabhuḥ*—quite competent; *aiṣyati*—will come back; *acirataḥ*—without delay; *rājan*—my dear King; *yaśaḥ*—reputation; *vipulayan*—causing to become great; *tava*—your.

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

PURPORT: Here in this verse Nārada Muni has described Dhruva Mahārāja as *prabhu*. This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as *Prabhupāda*. (7) *Prabhu*

- (5) How can sages live in the forest without being taken care of by anyone?
- (6) What is the meaning of *śaraṇāgati*?
- (7) In the title *Prabhupāda*, what is the meaning of *prabhu* and *pāda*?

means “the Supreme Personality of Godhead,” and *pāda* means “post.” ⁸ According to Vaiṣṇava philosophy, the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Mahārāja is also described here as *prabhu* because he is an *ācārya* of the Vaiṣṇava school. Another meaning of *prabhu* is “master of the senses,” just like the word *svāmī*.

Another significant word is *suduṣkaram*, “very difficult to perform.” What was the task that Dhruva Mahārāja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Mahārāja would be able to do that. We must remember that Dhruva Mahārāja was not fickle; he was determined to execute his service and then come back. ⁹ Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

मैत्रेय उवाच

70 इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः
राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत्

maitreya uvāca
iti devarṣiṇā proktaṁ
viśrutya jagatī-patiḥ
rāja-lakṣmīm anādrīya
putram evānvacintayat

maitreyaḥ uvāca—the great sage Maitreya said; *iti*—thus; *devarṣiṇā*—by the great sage Nārada; *proktaṁ*—spoken; *viśrutya*—hearing; *jagatī-patiḥ*—the King; *rāja-lakṣmīm*—the opulence of his big kingdom; *anādrīya*—without taking care of; *putram*—his son; *eva*—certainly; *anvacintayat*—began to think of him.

The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

71 तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम्
समाहितः पर्यचरदृष्ट्यादेशेन पूरुषम्

(8) Why is the title appropriate for a bona fide spiritual master?

(9) What is the perfection of the highest mission of life?

(10) What advice does Śrīla Viśvanātha Cakravartī give us if we want to be successful in our attempt to go back to Godhead?

tatrābhiṣiktaḥ prayatas
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣy-ādeśena pūruṣam

tatra—thereupon; *abhiṣiktaḥ*—after taking a bath; *prayataḥ*—with great attention; *tām*—that; *upoṣya*—fasting; *vibhāvarīm*—night; *samāhitaḥ*—perfect attention; *paryacarad*—worshiped; *ṛṣi*—by the great sage Nārada; *ādeśena*—as advised; *pūruṣam*—the Supreme Personality of Godhead.

Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the River Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshipping the Supreme Personality of Godhead.

PURPORT: The significance of this particular verse is that Dhruva Mahārāja acted exactly according to the advice of his spiritual master, the great sage Nārada. ¹⁰ Śrīla Viśvanātha Cakravartī also advises that if we want to be successful in our attempt to go back to Godhead, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

72 त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः
आत्मवृत्त्यनुसारेण मासं निन्येऽर्चयन्हरिम्

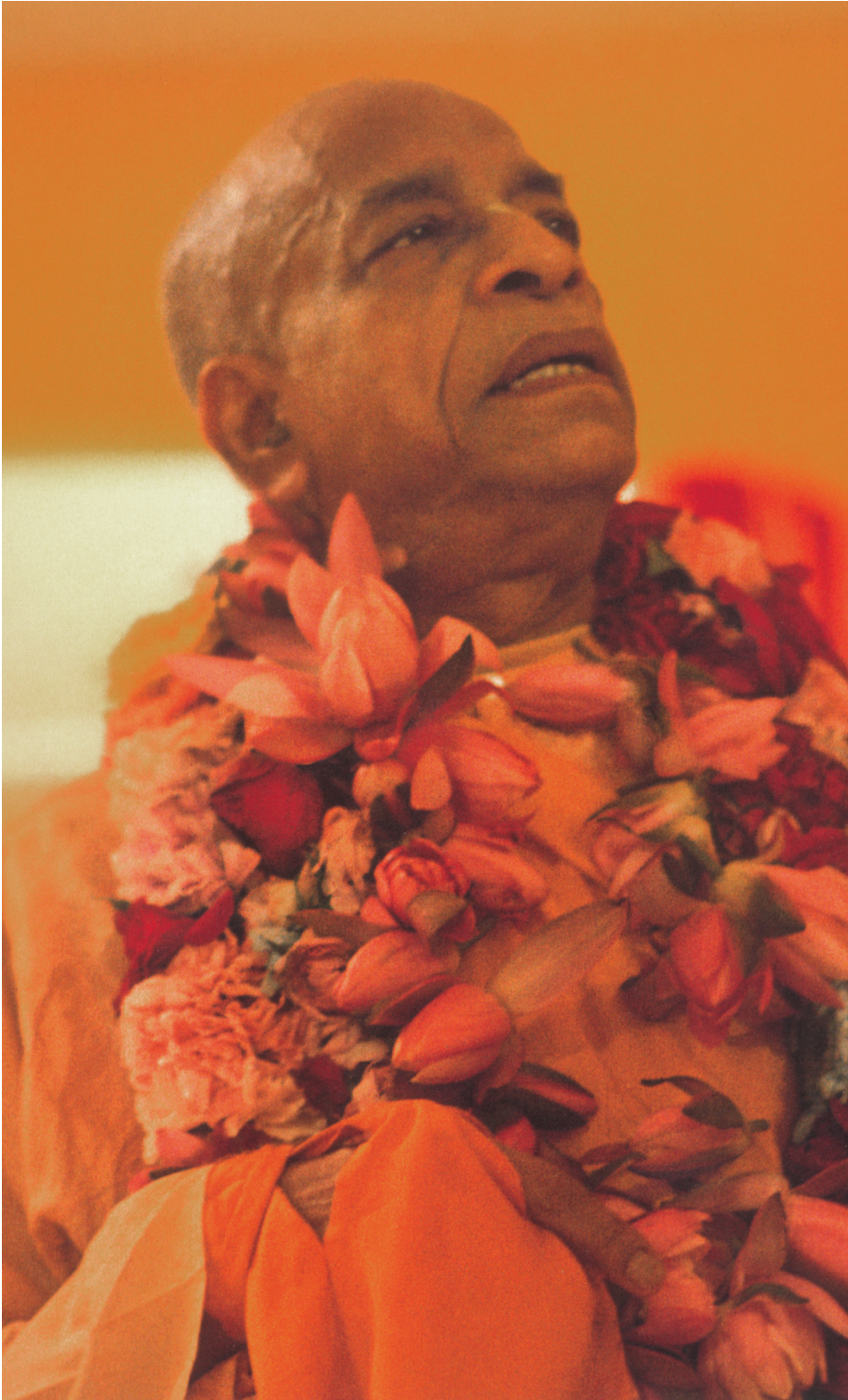
tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtty-anusāreṇa
māsaṁ ninye 'rcayan harim

tri—three; *rātra-ante*—at the end of night; *tri*—three; *rātra-ante*—at the end of night; *kapittha-badara*—fruits and berries; *aśanaḥ*—eating; *ātma-vṛtti*—just to preserve the body; *anusāreṇa*—as it was necessary, minimum; *māsam*—one month; *ninye*—passed away; *arcayan*—worshiping; *harim*—the Supreme Personality of Godhead.

For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

[Continued in the next issue.]

Everyone Must Be Employed



This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and one of his disciples took place in 1974 in Geneva, Switzerland.

Disciple: In a recent speech a politician in India said that eighty percent of the Indian people live in rural villages. His proposal was to increase the technology on the farms. Instead of people having to harvest the wheat by hand, they would have motorized harvesters, and instead of having to use bullocks to pull the plow, they'd use a tractor.

Śrīla Prabhupāda: In India many men are already unemployed, so to introduce more machinery there is not a very good proposal. The work of one hundred men can be done by one man with a machine. But why should there be so many men unemployed? Why not engage one hundred men instead of engaging one?

Here in the West, also, there is much unemployment. Because in your Western countries everything is done by machine, you are creating many hippies, frustrated young people with nothing to do. That is another kind of unemployment. So in many cases machines create unemployment.

Everyone should be employed; otherwise there will be trouble. "An idle brain is a devil's workshop." When there are so many people without any engagement, why should we introduce machinery to create more unemployment? The best

policy is that nobody should be unemployed; everyone should be busy.

Disciple: But someone might argue, “The machine is freeing us from so much time-consuming labor.”

Śrīla Prabhupāda: Free for what? For drinking and doing all kinds of nonsense. What is the meaning of this freedom? If you make people free to cultivate Kṛṣṇa consciousness, that is another thing. Of course, when someone comes to our Kṛṣṇa consciousness movement, he should also be fully engaged. This movement is not meant for eating and sleeping, but for working for Kṛṣṇa. So whether here in Kṛṣṇa consciousness or there in the outer society, the policy should be that everyone should be employed and busy. Then there will be a good civilization.

In the Vedic civilization, it was the duty of the head of society to see that everyone was working, either as a *brāhmaṇa* [intellectual or teacher], a *kṣatriya* [military or political leader], a *vaiśya* [farmer or merchant], or a *śūdra* [laborer]. Everyone must work; then there will be peace. At the present moment we can see that on account of so much technology, there are unemployment and many lazy fellows. The hippies are lazy, that’s all. They don’t want to do anything.

Disciple: Another argument might be that with technology we can work so much better, so much more efficiently, so the productivity of those who do work goes way up.

Śrīla Prabhupāda: Better that more men be employed doing the work

less efficiently. In *Bhagavad-gītā* [18.48] Kṛṣṇa says,

*saha-jam karma kaunteya
sa-doṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenāgnir ivāvṛtāḥ*

“Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kuntī, even if such work is full of fault.” And a Hindi proverb says, “*Bekārī se begārī ācchī hai.*” *Bekārī* means “without employment.” And *begārī* means “to work without salary.” In India, we have seen many villagers come and request a shopkeeper, or any gentleman, “Please give me some work. I don’t want a salary. If you like, you can give me something to eat. Otherwise, I don’t even want that.” So, what gentleman, if you work at his place, will not give you something to eat? Immediately the worker gets some occupation, along with food and shelter. Then, when he’s working, if the gentleman sees that he’s working very nicely, he will say, “All right, take some salary.”

Therefore it is better to work without any remuneration than to remain lazy, without any work. That is a very dangerous position. But in the modern civilization, on account of too many machines, there are so many unemployed people, and so many lazies also. It is not good.

Disciple: Most people would say these ideas are very old-fashioned. They’d rather have their technol-

ogy, even if it creates a high unemployment rate, because they see it as a means of freedom from drudgery, and also as a means of freedom to enjoy television, movies, automobiles.

Śrīla Prabhupāda: Technology is not freedom. Rather, it is a free way to hell. It is not freedom. Everyone should be engaged in work according to his ability. If you have good intelligence, you may do the work of a *brāhmaṇa*—studying scriptures and writing books, giving knowledge to others. That is the *brāhmaṇa*’s work. You don’t have to bother about your subsistence. The society will supply it. In the Vedic civilization *brāhmaṇas* did not work for a salary. They were busy studying the Vedic literature and teaching others, and the society gave them food.

As for the *kṣatriyas*, they must give protection to the other members of society. There will be danger, there will be attack, and the *kṣatriyas* should protect the people. For that purpose they may levy taxes.

Then, those who are less intelligent than the *kṣatriyas* are the *vaiśyas*, the mercantile community, who engage in producing food and giving protection to the cows. These things are required. And finally there are the *śūdras*, who help the three higher classes.

This is the natural division of society, and it is very good, because it was created by Kṛṣṇa Himself (*cātur-varṇyam mayā sṛṣṭam*). Everyone is employed. The intelligent class is employed, the martial class is employed, the mercantile class is employed, and the rest, the *śūdras*, are also employed. There is no need to form political parties and fight. In Vedic times there was no such thing. The king was the supervisor who saw that everyone was engaged in his respective duty. So people had no time to form false political parties and make agitation and fight one another. There was no such chance.

But the beginning of everything is to understand, “I am not this body,” and this is stressed again and again by Kṛṣṇa in *Bhagavad-gītā*. ❀

LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

Log on to www.ISKCON.com.

The Internet is the ideal place for timely news, and ISKCON.com, run by ISKCON Communications, maintains an active news page. So whether you want to see what’s happening in ISKCON or have some news to report, log on to www.ISKCON.com.

MY SON LEADS THE WAY

When her son joined the Hare Kṛṣṇas, she wasn't sure what to think, but was determined to find out more.

by Kṛṣṇa Kumārī Devī Dāsī

AT AGE NINETEEN, my son moved to Portland, Oregon, to live with a friend and his family. His goal was to be in a rock-and-roll band and become rich and famous. During this same time, my oldest daughter was getting ready to have her first child. When she went into labor, it was exciting, but the labor became long and difficult, with complications.

In the midst of an atmosphere of anxiety and concern, my children's father called and wanted to know if I knew what my son was doing? I had spoken to my son a couple of days earlier, and he was working part time and taking some classes at a community college. His father then informed me that he had dropped all of those plans and had "gone and joined the Hare Kṛṣṇas!"

I felt a bit disconcerted as I tried to recall what I knew of the Hare Kṛṣṇas. My image was of young men dressed in orange costumes, jumping up and down and singing on street corners, and asking for money in airports. Not exactly the life I had envisioned my son pursuing.



ing. I told his father I had to close my mind to this new information until after the birth took place and everyone was okay.

Two weeks later, my husband and I traveled to the Hare Kṛṣṇa temple in Portland to see what was going on. My son, dressed in a white dhoti and kurta, greeted us. He had a shaved head except for a

tuft of hair left on the back. It was a shock to see him looking so different. I had absolutely no idea what all of these changes meant. I was going to find out.

We attended an evening *ārati*, and I was at once drawn to the singing of the *mahā-mantra*. The temple president gave a class, but I don't remember the content. I certainly didn't understand it. He answered our questions and listened to our concerns with compassion. He did his best to alleviate our fears. My greatest concern was the idea I had of ISKCON being a cult. Would my son turn away from his family and become brainwashed? It was only through experience that I learned how our relationship would change.

I left feeling very strange. I could not understand what had turned my son away from the life he knew to a culture that was so different. Yet there was something familiar and compelling as well. I thought I had done something wrong as a mother and went through a period of soul searching before deciding I needed to get more information on Kṛṣṇa



The author receives chanting beads from her spiritual master, His Holiness Bir Kṛṣṇa Goswami, at her initiation ceremony.

consciousness and learn why this philosophy attracted him. In my youth, I had always been searching for the Absolute Truth, and my experiences in life and religion were preparing me for this moment.

My Near-Death Experience

When I was eight years old, I had a near-death experience. I was born with a birth defect that required multiple surgeries. I knew I was in danger of dying with each surgery. After one, there were complications and my heart stopped. I left my body and, from the corner of the hospital room, witnessed the medical staff trying to resuscitate it. It was such a relief to be free of that body. I was happy to leave it behind, and I turned toward the light and tunnel.

But a presence stopped me and would not let me go any farther. I knew I didn't want to go back into that body, but the presence said that I had to go back to the material world to "remember Him."

Who was I suppose to remember? At that point, it felt like I was pulled back into my body, back to pain and suffering. There is medical documentation for such experiences, and my parents validated mine. This memory is as clear to me today as it was forty-two years ago. I knew from that moment on that I was more than my physical body. The many years that came after were preparing me for the next step of my journey.

Learning More

After my first temple experience, I started reading books by Śrīla Prabhupāda, attending programs at the Portland temple, and spending weekends when I could. As I came to understand the philosophy and mission of ISKCON, I became more and more attracted to becoming a devotee. I began to adjust my life to follow the regulative principles by starting to be a full-fledged vegetarian, chanting sixteen rounds a day, and avoiding intoxicants, illicit sex, and gambling.

On one of my weekend trips to

the Portland temple, a *sannyāsī* named Bir Kṛṣṇa Dāsa Goswami was visiting. I was very much drawn to his preaching and felt at ease talking to him about my life and Kṛṣṇa consciousness. I started to write him regularly and knew he could guide me to become a devotee. I asked him to accept me as a disciple. By his mercy, I received initiation into the chanting of the holy name. I am eternally grateful to him for his guidance. I started doing service at the ISKCON temple in Vancouver, British Columbia, close to where I live. The devotees at the temple have been

so merciful to me. They have become my spiritual family, and their association has helped me make progress in Kṛṣṇa consciousness.

My son, Trikalājña Dāsa, has been a *brahmachārī* (celibate student) for a number of years now.* Our relationship is closer and better than it ever was before he became a devotee. Other members of our family have become devotees, and the ones who have not are supportive of our way of life. ISKCON has totally changed my life, and now whomever I meet will hear about the glories of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

Human language is too limited for properly expressing my appreciation for the mercy of becoming a devotee. Now I understand the meaning of my near-death experience. It was to remember Him, Śrī Kṛṣṇa. Achieving love of Kṛṣṇa is now the goal of my life—and any future lives. I pray that life after life I may be placed as an atom at His lotus feet. ❀

**This account was written 2½ years ago. My son will be getting married this year.*

The Extra Plants

False Prestige heads a list of weeds, such as Lust, Greed, and Anger, that block the growth of the vine of Bhakti.

by Karuṇā Dhārinī Devī Dāśī

Śrī Caitanya-caritāmṛta metaphorically describes love of God as a creeper, or vine. The following story is based on that metaphor. [See the sidebar “The Creeper of Devotion.”]

I REARED MY HEAD like a cobra, not to strike at someone but to catch the sun. Holding a jumbo glowing flower at the top of my green leaves, I dominated the garden with my presence.

My name is False Prestige, and I call myself an Extra Plant (which sounds more flattering than Weed).

I never wanted to be extra, or unwanted. How could I, False Prestige, not deserve the space I took in the garden? My roots dug down to grip the earth that bore my weight. Each root I sent into the soil contended with many others. Still I retained my big red bloom.

There was always good drink. From the moment I sprouted I had all of the fine, rich things of this world, such as good drink and fertilizer. The gardener identified me as quite worthy of his garden.

I stood among the strongest of the Extra Plants. First there



The Creeper of Love

THE FOLLOWING was spoken by Śrī Caitanya Mahāprabhu: “According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout.

“Being situated in one’s heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky.

“Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.”

—*Caitanya-caritāmṛta*,
Madhya-līlā 19.151, 152, 154, 158

was Lust, the Pioneer of Extra Plants. He was a great guy. The gardener was just delighted with him; he was so fresh and bright green. The more the gardener watered him, the more he expanded. He was the most demanding fellow. The gardener was always compelled to water Lust.

A plant named Greed arrived, and the only way he could get his watering was to root himself right next to Lust. You’ve never seen such a pair! Then came Anger. Oh, how the gardener got carried away when Anger pushed his red-dish wrinkled leaves up out of the dirt!

Now, as False Prestige these other plants began to worry me. How would it look in the neighborhood? These rough plants shot up uninvited. Oh, to see the gardener with his face all twisted and confused—I cannot forget that look. He was so unhappy, so full of worry.

Did I mention Happiness and Distress? Twins, though not identical. The same leaves, branches, and twigs. You couldn’t tell them apart, until they became florid. The flowers of Happiness were so sweet we could scarcely breathe in her presence without floating in a delirium of pleasure. Distress had his own terrible flowers, sometimes so garish and putrid they are best forgotten.

Yet the twins bloomed in turns and distracted us to no end. In his anxiety the gardener wondered who they were and how they got there. Times were tough, but through utter pretension I kept my red blossom held high.

Enter the Expert Gardener

The gardener brought in an expert, who was surprised by how unruly everything was. But he had seen chaos in other gardens and knew what to do. He said there was nothing wrong with the soil; it just needed the right cultivating. And he told the gardener to be much more selective about which plants to grow.

The expert gave the gardener a specific select seed, along with what

he said was his most important instruction: Correct the watering method. That, he said, would take care of everything.

The gardener invited the expert to sit down in the tangled garden, however contaminated it was by Extra Plants. Looking humble, the expert gardener took a seat. As False Prestige, I didn’t like that look. It was as if the expert was moved by a deep compassion, a quality that has no appeal for me. For a plant of my status, humility and compassion are caustic.

The expert gardener then let out a sound that seemed to come from somewhere deep inside. It drew the gardener close. The expert sang a lovely, flowing song, his attention focused on its sweetness. It was a mantra addressed to God, the Lord of the forests of the spiritual world.

I had heard of Him. His name is Kṛṣṇa. In His world, plants are full of loving sentiments in devotional service to Him, and trees are wish-fulfilling beings who desire only the welfare of all who pass near them. The plants show tender flowers for Kṛṣṇa’s divine pleasure as He moves in the forest while tending cows. The plants are scented with the ecstasy of His presence, and they always grow with joy and increasing desire to serve Him. They are joyful! It’s natural for plants to be like that, so I’ve heard.

Along with the special seed, the expert gave the gardener the mantra and some devotional songs. As the expert got up to leave, the gardener wept, afraid to make more mistakes with the garden. To show honor, he gratefully touched the master’s feet and asked him for his blessings to be able to grow the special seed.

Like me, the other Extra Plants, such as Lust, Greed, and Anger, disliked the expert’s presence. They laughed at the gardener for thinking one seed and some chants could fix the garden.

Death for the Extra Plants

The gardener began singing, begging the mantra to help him. He felt

helpless from the turmoil in his garden. He earnestly wanted to understand the sincerity and humility he saw in the master gardener.

Where would I, his old friend False Prestige, fit into all of this? As he chanted, I felt dismantled, leaf by leaf. Weakened at my roots, I hung on, only to witness a complete cleansing of the garden. Lust, Greed, and Anger were destroyed.

The mantra he chanted is a repetition of the names of that Lord of the spiritual forest: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is a request to feel His presence and become His servant in pure love.

As the days went by and the gardener chanted and chanted, feelings of modesty, gratitude, regret, happiness, and devotion ebbed within him. The new seed from the expert-gardener spiritual master bore a sprout, which expanded into a vine of beautiful, sweet, soft leaves.

The creeper of devotion grew gracefully with tender foliage. The gardener was pleased to chant steadily. He was relieved to see the death of Lust, Anger, and Greed, and he forgot about Happiness and Distress. He maintained me, but only at the far edge of his land-

scape, bent over, ready to drop.

Then I got a big idea: I became enthusiastic to act as a support stake for the new creeper of Bhakti. I wanted to be useful again, so I thought she might lean on me in order to grow tall. Yet without my aid, she grew very well with myriad tender green leaves and branches. I was surprised. Why didn't she need me? She seemed supported and nurtured by unknown power. What was going on? In my old helpless condition, I felt desperate.

New Recruits

Lonely and neglected, I decided to recruit some new friends: Fame, Adoration, and Distinction. The gardener didn't even take notice when I brought them in.

Fame grew very tall, and the effect was just fabulous. The gardener became famous for being a great saint, and along with Fame came his comforting comrades: Adoration and Distinction.

I was useful again, and I grew luxuriantly. The gardener strutted about like he used to when I first began to grow. To tend to me, he put aside his chanting of Hare Kṛṣṇa.

Corollary plants quickly joined

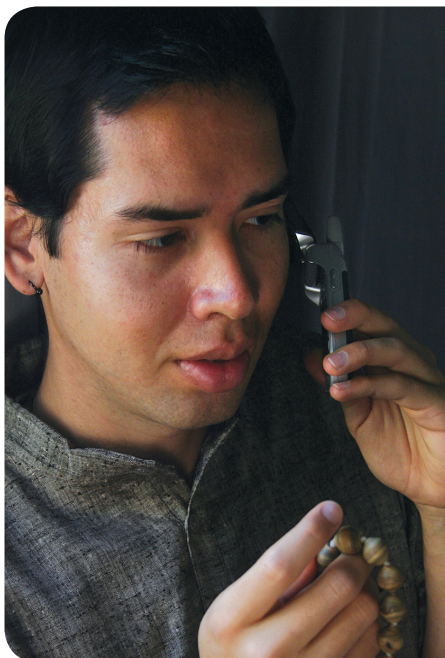
us. There was a wandering royal-blue creeper named Politics. He was my kind of a plant and kept us going. What energy he had! And I did so much enjoy his friend, a succulent with thorns who went by the name of Faultfinding. Just forget about Bhakti.

Then one day we noticed a tree that began to cast cold shade on the entire garden. He had been growing among us as a small sapling since our earliest days, but unnoticed. Now his trunk was the size of a house. His wide dark-green leaves spread everywhere and blocked the sun.

Meet Fear. The gardener had been inadvertently cultivating him all along. On his branches ugly and cumbersome growths called Old Age and Disease gradually became apparent. I began to droop again and dry up.

Greatly disturbed, the gardener felt foolish and humiliated to see most of his plants dying. All that was left was an endless tangle of the dried branches of the latest generation of extra plants. The remains of Fame, Adoration, Distinction, Politics, and Faultfinding surrounded the creeper of Bhakti. She grasped life with one little fragile leaf that had turned a pale yellow.

At long last the gardener wished



FREE TELEPHONE JAPA CONFERENCE

Listen in each Saturday morning as senior devotees speak about various topics related to chanting *japa*.

For information, contact Rasāla Kṛṣṇa Dāsa:
rasala108@gmail.com or www.iskconnj.com/japa
(732) 501-1018 (evenings, New Jersey)

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

RENEWING:

We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by calling us toll-free.

GIFT SUBSCRIPTIONS:

An easy way to send a thoughtful gift! You can send a gift subscription of BTG to friends and family any time of the year. We'll also include an attractive gift card announcing your gift.

CHANGE OF ADDRESS:

If you are moving or taking a vacation, we'd be happy to change your address or suspend service temporarily.

OTHER QUESTIONS:

We'll gladly help you with these and any other questions you may have concerning your BTG subscription.

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 430
Alachua, FL 32616, USA

OR CALL US TOLL FREE:

1-800-800-3284

Fax: 1-386-462-1761
E-mail: btgsubs@krishna.com

for the sweet days when Bhakti had grown steadily. How could he ever revive her? Bhakti does not appear on demand. Ever independent, she is not easily awarded to anyone. The beautiful feelings of love she bestows are available only to those who follow the instructions of the master. Even then, she is never obliged to appear. But if the spiritual master petitions Kṛṣṇa on someone's behalf, Bhakti may respond to his plea most graciously.

The Master Gardener Returns

One day the master gardener came to visit the garden.

"Do you want to maintain these Extra Plants when you have Bhakti here?" he asked. "Have I given you this seed so you could grow it and then let it die?"

Because of Fear, I could no longer expand my leaves. I stood rooted there, listening to the master gardener talking to the gardener. It was autumn, when plants tremble at the thought of winter.

"Why not surrender myself to this expert?" I thought. "What have I got to lose? He is such a kind gentleman and a true lover of the famed Vṛndāvana forest. Even if I lose my position as False Prestige, he won't hurt me."

With the master gardener's encouragement, the gardener began to dote on the tender, gentle Bhakti plant again. Although hesitant, he tried his best to sing and play musical instruments. He offered her the sounds of beautiful songs describing tolerance, purity, humility, and self-surrender. He sang about austerity, cleanliness, gravity, and simplicity. He prepared a feast of delicious select food for the master, who was satisfied by the gardener's affectionate service. He sang of fearlessness, detachment, and the association of pure devotees. He stood up in the garden with arms raised high and danced, abandoning all his fear and trouble.

The master gardener joined him, and they shouted together, "Chant

the holy names! Chant the holy names!"

Discovering Real Prestige

Then I finally noticed something so essential that I don't know why I hadn't noticed it before. It entered into me to trigger my complete transformation: I noticed Real Prestige in the character of the spiritual master. I understood that it comes from knowing who you are: the servant of Kṛṣṇa.

In that pure atmosphere the Bhakti plant began to grow very, very high. Soaring, she pierced the coverings of the material universe. Because of the gardener's steady chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, her leaves multiplied just as hundreds of soft petals unfold from a flower bud. She expanded without limit toward the Godhead. She eventually made her way to entwine herself at the beautiful feet of that Lord of the cows and creepers of the spiritual sky.

I was fascinated by the way the soft, sweet praises of the Supreme Lord had transformed the garden. The gardener was filled with satisfaction. He would remain in a peaceful, blissful state of mind.

I realized that I should never have tried to maintain my life as an Extra Plant, an enemy of the gardener. His renewed love for the Lord through the successful germination of Bhakti overwhelmed me with spiritual emotion. I began to feel the exhilaration of Real Prestige, which can only be known by one who understands his real, spiritual identity.

I followed Bhakti's path to the Lord's eternal home. Now known as Real Prestige, I am proud to be the humble servant of the servant of the spiritual master and Kṛṣṇa. ❀

Karuṇā Dhārini Devī Dāsī, a disciple of His Grace Virabāhu Dāsa, serves the deities at New Dwaraka (ISKCON Los Angeles), where she joined ISKCON in 1979. She lives with her husband and daughter.

CALENDAR

This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to www.krishnadays.com.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

April 10–May 9

(Month of Madhusūdana)

MAY

3—Appearance anniversary of Śrīmatī Sītā Devī, consort of Lord Rāmacandra. Appearance anniversary of Jāhnavā Devī, consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

5—Mohini Ekādaśī

Fasting from grains and beans.

6—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādhīśa, the Lord of Dvārakā.

7—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated disciple of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

8—Nṛsiṃha Caturdaśī, appearance anniversary of Lord Nṛsiṃhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

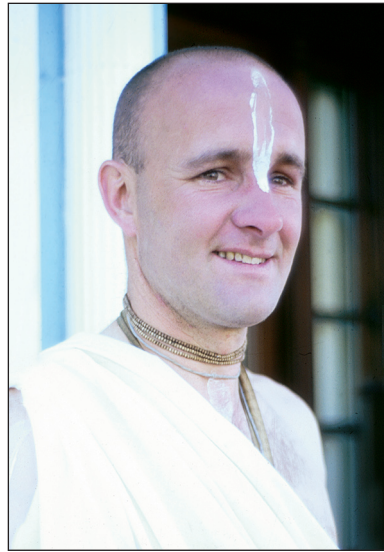
9—Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a fol-

lower of the six Gosvāmīs. Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master (Īśvara Purī).

May 10–June 7

(Month of Trivikrama)

14—Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.



Śrīla Jayānanda Prabhu

20—Aparā Ekādaśī

Fasting from grains and beans.

21—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-Bhāgavata*, a biography on Lord Caitanya.

JUNE

2—Disappearance anniversary of Śrīla Baladeva Vidyābhūṣaṇa, a prominent spiritual master in the Gauḍīya Vaiṣṇava *sampradāya* (disciplic succession), and the author of *Govinda-bhāṣya*, an important commentary on *Vedānta-sūtra*. Appearance anniversary of Śrīmatī Gaṅgāmātā Gosvāmīnī, a prominent woman spiritual master

in the Gauḍīya Vaiṣṇava *sampradāya*.

3—Paṇḍava Nirjalā Ekādaśī

Fasting from grains and beans.

June 8–July 7

(Month of Vāmana)

8—Disappearance of Śyāmānanda Paṇḍita, one of the principal followers of the six Gosvāmīs of Vṛndāvana.

18—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

19—Yoginī Ekādaśī

Fasting from grains and beans.

22—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

23—Guṇḍicā-mārjana: festival of cleansing the Guṇḍicha temple in Jagannatha Puri, India.

24—Lord Jagannātha's Rathayātrā in Jagannatha Puri. Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

JULY

3—Śayanā Ekādaśī

Fasting from grains and beans.

7—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

In your own

Which devotee in the *Śrīmad-Bhāgavatam* in

Parīkṣit Mahārāja inspires me the most.

He was born in a family of devotees, he was saved by Lord Kṛṣṇa Himself when in the womb, and he was a great learned and powerful king who could punish anyone, but still he did not curse the *brāhmaṇa* boy or try to save himself from death. Instead, he took the shelter of the lotus feet of the Lord and heard the *Śrīmad-Bhāgavatam* attentively from Śukadeva Gosvāmī without food or water for seven straight days. He gave us the jewel among the *Purāṇas*. He showed that a devotee benefits and lets others benefit.

Meenakshi Veerapaneni
Hyderabad, India

I like the character of Kuntī Devī.

the mother of the Pāṇḍavas. She prayed to Lord Kṛṣṇa to give her more difficulty, because He was with them when she and her sons faced difficulties but was away when they enjoyed their wealth and other treasures. This is a great attitude. We should have a very strong and great heart to ask God for difficulties instead of materialistic wellness.

Renuka
Chennai, India

King Parīkṣit's role is the most inspiring

in *Śrīmad-Bhāgavatam*. It is due to him that today the *Bhāgavatam* is available to all of us in this Kali-yuga.

During Parīkṣit's rule, Kali was there but could not influence the people, as not only was the king pious and a great devotee of the Lord,

but he made his citizens equally pious. He did not kill Kali, but allowed him to stay at restricted places.

King Parīkṣit humbly accepted the curse of Śṛṅgi Rṣi, though he was the king of the entire earth. He renounced everything and left his palace to hear the glories of the Lord on the bank of the Ganges. He chose the liberated soul Śukadeva Gosvāmī as his spiritual master and heard the *Bhāgavatam* with full concentration. So he was not only a perfect disciple but also a perfect listener.

The above qualities are inspiring

to all of us, as he was a king and a householder but achieved the highest level of perfection in devotional service.

Ramesh Juneja
Kolkata, India

I feel inspired by the devotion of the gopīs.

They did not do any great sacrifice or perform austerity, but they have lived wholly for Kṛṣṇa.

In the book *Kṛṣṇa*, Prabhu-



Painting by Parikṣit Dasa

Kuntī Devī approaches Lord Kṛṣṇa.

words . . .



Pentip photo: Andrea Leone | Agency: Dreamstime.com

spires you the most, and why?

pāda explains how the *gopīs* always thought of the Lord even while doing normal household duties. Even now, in this age of Kali, when a woman loves someone other than her husband, everyone speaks ill of her and treats her as an outcaste, but the *gopīs* did not care about the social customs, which naturally were more rigid then, and they were ready to do anything for the Lord. Their devotion is so pure and unalloyed that they never forget Kṛṣṇa and always remember Him. Obeisances unto the feet of Prabhupāda and my Guru Mahārāja for helping me at least to know of these pure devotees.

Suvarṇāṅgī Rādhā Devī Dāsī
Trivandrum, India

Mahārāja Parīkṣit inspires me the most

because he was poised even when he knew he had just seven days left before his death. Although he was the emperor of the earth, he didn't ask for VIP security. Parīkṣit

Painting by Varadvāja Dāsa



Mahārāja Parīkṣit and the sages.

Mahārāja did not try to counteract the curse or kill the snake that was to take away his life. His last seven days teach us some of the opulences of human life: He was renounced, nonviolent, and self-controlled. He was a qualified recipient of the highest knowledge. He had compassion toward mankind. (For our benefit, he asked Śukadeva Gosvāmī perfect questions and received perfect answers.) He showed that people with his qualities are eligible to see God. He perfected his life and set a perfect example.

Tṛpti Mādhavī Devī Dāsī
Bangalore, India

Prahlāda Mahārāja inspires me the most

even though other devotees mentioned in *Bhāgavatam* are also sources of inspiration. As a child growing up in India, I never got tired of hearing the narration of Prahlāda over and over again. It is amazing to me that as a mere child

he was a fully accomplished devotee of the Lord and was not at all afraid of his father's atrocities.

Child Prahlāda was so fixed in devotion to Kṛṣṇa that he did not give in to his father's harassments. He even tried to preach to his atheist father every chance he got about the supremacy of Viṣṇu or Kṛṣṇa, but to no avail. At the end when Nṛsiṃhadeva was about to kill his father, Prahlāda Mahārāja requested that his father be spared from going to hell, because he loved his father and because of his Vaiṣṇava compassion. He truly was a pure devotee of Kṛṣṇa born in the family of demons and is considered a *mahājana* by spiritual authorities.

Prahlāda Mahārāja *kī jaya!*

Vitthalbhai D. Mistry
Austin, Texas

Prahlāda Mahārāja is practically my role model.

He got the chance to see Kṛṣṇa at such a young age, and his unique experience with his father is a pastime to remember.

Ravinjay Kuckreja
Jakarta, Indonesia 🌸

Detail from a painting by Muralīdhara Dāsa



Prahlāda Mahārāja

HERE'S THE NEXT QUESTION:

**Choose a verse
from *Bhagavad-gītā*
and describe why it
inspires you.**

Go to Krishna.com/inyourownwords and let us know. Please keep your answer to under 150 words. Replies will appear in our Sept/Oct issue. Deadline for submissions is June 15.

The Best Benediction

*Why Kṛṣṇa's holy names
are the greatest treasure.*

by Mohinī Rādhā Devī Dāsī

SOME PEOPLE fantasize about accumulating immense wealth and dream of what they would buy if they only had enough. To them, happiness hovers elusively on the other side of that new car, that big house, that diamond necklace.

While many of us will say, “Money can’t buy happiness,” do we really believe it? If not money, what is the solution to our hankerings? What is the greatest treasure that will bring true happiness? And how do we acquire that treasure?

Śrīla Prabhupāda answers these questions in one of his purports, which recounts the story of a fortunate *brāhmaṇa* who sought the best benediction from Lord Śiva (see purport to *Śrīmad-Bhāgavatam* 4.7.6). The story reveals that the greatest treasure is not material, but spiritual.

Once, a poor *brāhmaṇa* worshiped Lord Śiva to get the best benediction, hoping for the solution to all his problems. Lord Śiva is known as *mīdhūṣṭama*, the best of the benedictors, and many materialistic people approach him to fulfill their desires. But for this *brāhmaṇa*, Lord Śiva granted the best benediction for his spiritual life. He directed the *brāhmaṇa* to see Sanātana Gosvāmī, a direct disciple and close associate of Śrī Caitanya Mahāprabhu, for only Sanātana could award the best benediction.

When the *brāhmaṇa* approached Sanātana Gosvāmī, he noticed that Sanātana had a touchstone that he kept with the garbage. This powerful gem could turn iron into gold simply by contact. Upon the *brāhmaṇa*’s request, Sanātana gave him the touchstone, which seemed like the greatest blessing to the *brāhmaṇa*, who went away gratified by the assurance of immense financial success.

As the *brāhmaṇa* left Sanātana’s company, however, a doubt nagged his mind: If the touchstone were truly the greatest benediction, then why did Sanātana Gosvāmī keep it with the garbage, as if it had no value at all? Surely, he realized, this could not be what he was seeking; Sanātana Gosvāmī must have an even greater treasure.

The *brāhmaṇa* returned to Sanātana Gosvāmī and inquired, “Sir, if this is the best benediction, why did you keep it with the garbage?”

Sanātana Gosvāmī replied that the touchstone was not the best benediction.

“But,” Sanātana asked, “are you prepared to take the best benediction from me?”

The *brāhmaṇa* eagerly assented, and Sanātana then told him to throw the touchstone into the nearby Yamuna River.

When the *brāhmaṇa* returned,



Yamarāja Dāsa



Sanātana Gosvāmī initiated him with the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By Lord Śiva's mercy, the *brāhmaṇa* achieved the best benediction of all: the chanting of the holy names of the Lord in the association of a pure devotee.

Rejecting Materialistic Desire

The touchstone represents materialistic desire. When we want wealth or the enjoyment of our senses sep-

arately from Kṛṣṇa, we sabotage our spiritual efforts. We think of ourselves as the proprietors of our wealth, which we consider the fruit of our own hard work. We then become attached and fail to realize that everything comes from the Lord and should be used in His service, for His pleasure. Accordingly, Jesus Christ declared that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. As Śrīla Prabhupāda explains, "Material hankering and spiritual advancement go ill together."

When the fortunate *brāhmaṇa* discarded the material touchstone for the spiritual one, he thereby achieved the truly greatest benediction: the pure path to Kṛṣṇa's lotus feet under the guidance of Kṛṣṇa's pure devotee.

Sanātana Gosvāmī's order to throw away the touchstone signifies a call to renounce materialistic desire. If we want spiritual life, the best benediction, we cannot simultaneously try to satisfy our own senses. That's like rowing a boat with the anchor still out: We cannot go anywhere despite our exertion. Likewise, if we want to make spiritual progress, we need to lift the anchor of material desire.

Śrīla Bhaktivinoda Ṭhākura, one of the previous spiritual masters in our disciplic succession, points out that the holy name of the Lord is the real touchstone (the Sanskrit

word is *cintāmaṇi*). In his book *Harināma Cintāmaṇi*, he mentions that the Lord's holy names are "a touchstone yielding all desires." Through the simple process of hearing and chanting the Lord's names, we can directly achieve the highest treasure—*kṛṣṇa-prema*, pure love of God, the ultimate goal of life.

The Absolute Name

Since Kṛṣṇa is absolute, His name, form, pastimes, paraphernalia, and associates are all equal to Him. This means that the Lord and His unlimited attributes are fully present in His names, which are brilliant like the sun. We cannot perceive this because the clouds of materialism cover our hearts and obscure our view.

How can we see the sun of the holy names and thus recover our original position as Kṛṣṇa's loving servants? Kṛṣṇa tells us to surrender to Him (*Bhagavad-gītā* 18.66), and in His most merciful form as Caitanya Mahāprabhu He shows us how to do it. The chief method is the chanting of Kṛṣṇa's names, especially the Hare Kṛṣṇa *mahā-mantra*. Caitanya appeared in this word specifically to spread the *saṅkīrtana* movement: the congregational chanting of the holy names of the Lord. According to Lord Caitanya, *saṅkīrtana* is "the prime benediction for humanity." (*Śikṣāṣṭaka* 1) Rūpa Gosvāmī (Sanātana's brother) praises Caitanya Mahāprabhu as "the most charitable incarnation" because He

widely distributes pure love of Godhead, *kṛṣṇa-prema*, without regard for caste, creed, or color. He invites everyone to take exclusive shelter of the holy names.

We can easily approach Kṛṣṇa through His names, which contain all of His transcendental energies (see *Śikṣāṣṭaka* 2). The holy names are not just symbols for Kṛṣṇa, but Kṛṣṇa Himself. They're also the means to approach Him. As He proclaims in *Bhagavad-gītā* (10.25): "Of sacrifices, I am the chanting of the holy names [*japa*]." In fact, this sacrifice is so important that

it is the chief religious process (*yuga-dharma*) for this Age of Kali (*kali-yuga*).

Kali-yuga contains an abundance of inauspicious qualities, such as short lifespan, diseases, weak memory,

diminished intelligence and bodily strength, and negligible interest in religious activities. These faults render spiritual efforts exceedingly difficult, but not entirely hopeless: The one good quality of Kali-yuga is that simply by chanting the Hare Kṛṣṇa *mahā-mantra*, we can achieve pure love of Kṛṣṇa. As stated in the *Bṛhan-nārāḍīya Purāṇa* (3.8.126):

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

"In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." The repetition here emphasizes the need to chant the name of God. Spiritual paths prescribed in other ages, such as *jñāna* (cultivation of knowledge) or *yoga* (mystic meditation), might even deviate us from the path of devotional service to Kṛṣṇa, but chanting Hare Kṛṣṇa helps us achieve our ultimate goal quickly. We can surpass all obstacles and attain the

The one good quality of Kali-yuga is that simply by chanting the Hare Kṛṣṇa mahā-mantra, we can achieve pure love of Kṛṣṇa.

ultimate spiritual success of returning back home, back to Godhead.

The Name's Transcendental Qualities

To help us cultivate our attachment to the holy names, the Vedic scriptures contain many statements describing their unlimited glories. The *Padma Purāṇa* reveals:

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical. (Quoted in *Caitanya-caritāmṛta*, *Madhya* 17.133)

Whatever is in Kṛṣṇa is in His name. As Śrīla Bhaktivinoda Ṭhākura recounts in *Harināma Cintāmaṇi*, Śrīla Haridāsa Ṭhākura tells Lord Caitanya that the holy name “is the ultimate treasure in Kṛṣṇa's storehouse, because it contains within it the whole spiritual realm.”

In the material world, names are merely representative. As Śrīla Prabhupāda explains, “One cannot taste the mango fruit simply by chanting, ‘Mango, mango, mango.’” (*Śrīmad-Bhāgavatam* 10.2.36, Purport) But Kṛṣṇa and His names are identical and supreme in all aspects. If we project our mundane understanding and continue to think that Kṛṣṇa and His names are separate, we are missing the point. As long as we offend the holy names by thinking of them as material sounds, we cannot achieve love of God, but when we sincerely call Kṛṣṇa's names, He comes with all His tran-

scendental qualities to dance on our tongues.

Because of our material contamination, we cannot perceive Kṛṣṇa's presence in His names. Life after life, we have been migrating through the material universe in different kinds of bodies, perpetually identifying the body as the self and driven to satiate our ever-demanding senses. This misidentification is just like dust covering a mirror, hiding our reflection. We have lost our ability to discern what we are (tiny spiritual sparks, Kṛṣṇa's eternal servants) because the mirror of our intelligence has lost its integrity. Kṛṣṇa's holy names are so pure and potent, however, that they wash away all this deluding dust. When our materialistic desires become spiritual desires, we will no longer seek to serve our

mind and senses, but will act only for Kṛṣṇa's pleasure.

This transformation is possible only through the mercy of Kṛṣṇa's names, which are the cure for our disease of materialism. Rūpa Gosvāmī provides the analogy of a jaundiced patient who perceives all tastes, even sugar, as bitter. Ironically, the cure for jaundice is rock candy or sugar crystals. At the beginning of treatment, the rock candy tastes bitter, but soon the patient recovers the ability to taste its natural sweetness. That sweetness was always there, but it could not be tasted because of jaundice. Similarly, the holy name is the sweetest of all things because it is Kṛṣṇa Himself, but we cannot perceive this because materialistic desires infect our consciousness. We must persist in our chanting, and



YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast.

(See “Centers,” pages 59–61, or visit directory.krishna.com.)

eventually our material disease will vanish. At the topmost platform of pure chanting (*śuddha-nāma*), we will continuously taste the nectarean sweetness of the holy name.

The Greatest Giver

The causeless mercy of Śrī Caitanya Mahāprabhu and His pure devotees has given us the sweetest, most valuable treasure of the holy name. By teaching the *mahā-mantra* to the *brāhmaṇa*, Sanātana Gosvāmī became the greatest giver. A Vaiṣṇava not only chants the holy names purely, but also shares the chanting with others. Prahlāda

energy. Kṛṣṇa's names, however, are pure, eternal, and full of unending bliss. They are the greatest gift from our spiritual master to reconnect us to our original identities as Kṛṣṇa's eternal servants. We should value them as our greatest asset, carefully guarding against offenses such as inattentiveness.

For chanting to be sincere, it must be attentive. Prabhupāda recommended that we focus our mind by concentrating on the sound of each name within the *mahā-mantra*. Sincere chanting is just like the child's cry for its mother: genuine and urgent. Like a helpless infant, we have no shelter other than the lotus feet of Kṛṣṇa and

ing, mating, and defending. Our intelligence is meant for developing spiritual knowledge so that we work in devotional service to please Kṛṣṇa. We can thus achieve liberation from the seemingly endless cycle of birth, death, old age, and disease, and personally associate with Kṛṣṇa in His transcendental abode. We must not miss the chance the human form of life affords us, because only now do we have the capacity to hear and chant Kṛṣṇa's names.

Harināma-saṅkīrtana is the greatest treasure, and we are deeply unfortunate if we do not take advantage of it.

"The treasure of divine love in Goloka Vṛndāvana," Narottama sings, "has descended as the congregational chanting of Lord Hari's [Kṛṣṇa's] holy names. Why did my attraction for that chanting never come about? Day and night my

heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it."

Narottama's words teach us how we should lament for our lack of faith in Kṛṣṇa's names. If we don't shiver in ecstasy at the sound of the Lord's name, we can understand that our hearts are hard like stone. Narottama says that this is due to the "poison of worldliness": the fierce desires of our mind and senses that prohibit complete surrender to Kṛṣṇa's service. The antidote for that poison is continued chanting. If we are sincere, the Lord's pure names will remove our faithlessness and offenses, so that we can eventually relish the best benediction as our most precious asset. ☸

Mohinī Rādhā Devī Dāsī graduated from Columbia University with a degree in English literature. She is the disciple of His Holiness Gopāla Kṛṣṇa Goswami and lives with her husband, Nārada Ṛṣi Dāsa, at the Hare Kṛṣṇa temple in Juhu, Mumbai, India.

At the topmost platform of pure chanting (śuddha-nāma), we will continuously taste the nectarean sweetness of the holy name.

Mahārāja, for example, did not worry about his own liberation but was tremendously anxious for the deliverance of innumerable conditioned souls. Śrīla Prabhupāda therefore proclaims the spreading of Kṛṣṇa consciousness to be the highest welfare work. Kṛṣṇa is supremely merciful, but the scriptures tell us that the pure devotee who gives Kṛṣṇa (or His names) is even more merciful.

Thus, with humility, and with gratitude for this inconceivable mercy, we must accept the chanting of Kṛṣṇa's names with sincerity and earnestness. We must ask ourselves the same question that Sanātana Gosvāmī asked the *brāhmaṇa*: Are we ready for the best benediction? If we understand, at least intellectually, that the Hare Kṛṣṇa *mahā-mantra* is the best benediction, then we must take it seriously. If someone gave us gold or diamonds, we would keep them in a protected place and worry about their being stolen or damaged. Yet these things are merely temporary manifestations of the inferior, material

His internal energy, Harā (Rādhārāṇī), and so our chanting becomes a plea to be accepted as Kṛṣṇa's servant.

Śrīla Prabhupāda says that "we should simply cry and pray that the Lord accept us," as Caitanya Mahāprabhu taught by His own example: "O Kṛṣṇa, son of Nanda, somehow or other I have fallen into this ocean of nescience and ignorance. Please pick me up and place me as one of the atoms at Your lotus feet." (*Śikṣāṣṭaka* 5)

The Poison of Worldliness

If we do not take advantage of the simple process of hearing and chanting, we are worse than dead: We have knowingly drunk poison. Śrīla Narottama Dāsa Ṭhākura has sung, "O Lord, I have spent my life uselessly. Having obtained a human birth and having not worshiped Rādhā and Kṛṣṇa, I have knowingly drunk poison."

The human body is meant for spiritual cultivation beyond the animal propensities of eating, sleep-

Hare Kṛṣṇa, Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with “drama”)



Photo: Yamarāja Dāsa

“What’s Wrong with

Real freedom comes not by becoming free for sex, but by becoming free from sex.

by Caitanya Carāṇa Dāsa

WHEN THE MEDIA assault our eyes with images of half-naked bodies, lawmakers fight back with anti-obscenity laws, and the media complain that the government is policing personal morality.

“Who are you to restrict our sexual enjoyment?” cry the libertines. “What’s wrong with sex?”

“Ubiquitous sexuality,” say the cultural conservatives, “degrades society.”

Everyone cherishes the right to enjoy life, and libertines, to defend themselves, appeal to this right.

But could they be defeating the very purpose they claim to champion? Could moral restrictions on sexuality uphold, rather than impede, our right to enjoy life? This indeed is the daring and disarming proposition of the Vedic scriptures: We can best enjoy life by rediscovering our spiritual nature, and this rediscovery requires sexual restraint. Let’s investigate the Vedic perspective on the correlation between sexuality, spirituality, and the quest for happiness.

Vedic Insights

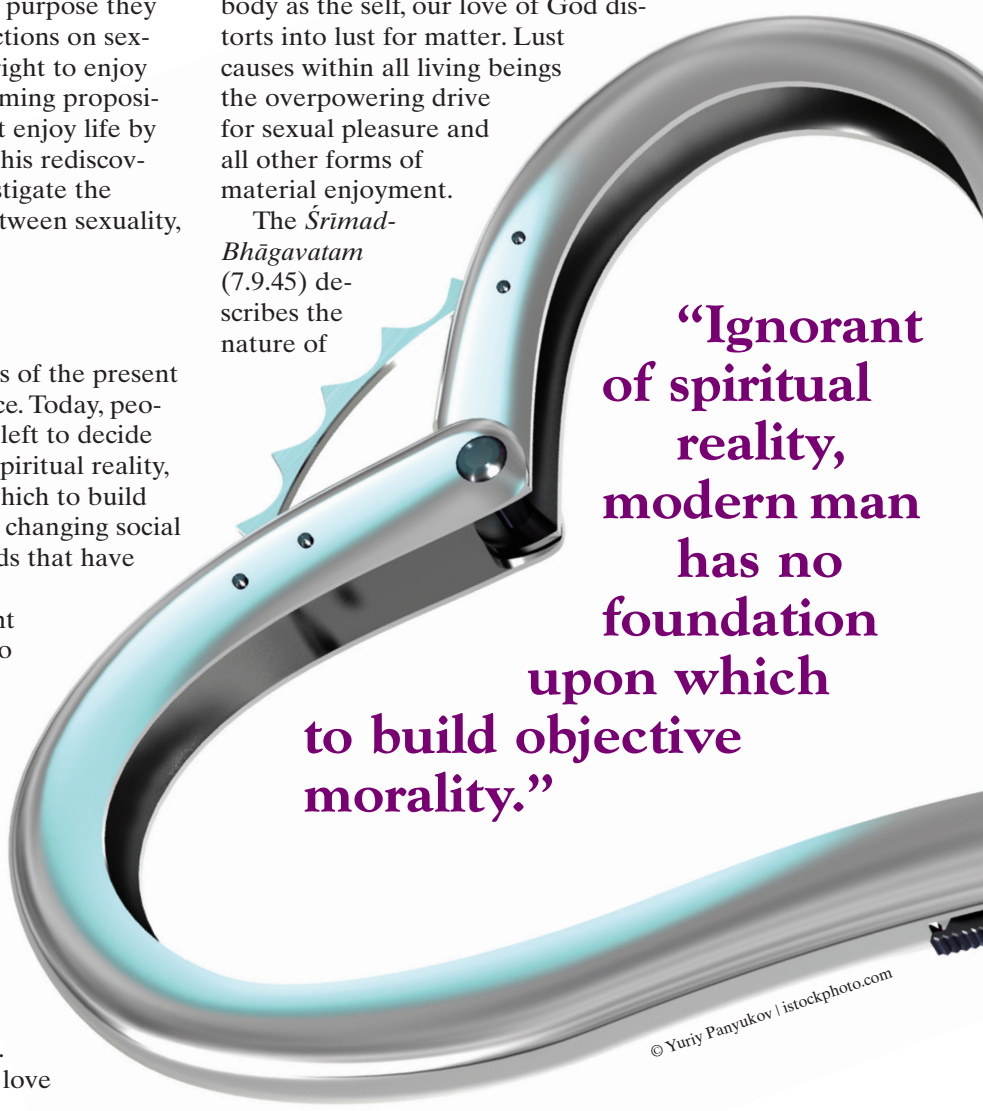
A Vedic seer would tell us that the roots of the present moral imbroglia lie in spiritual ignorance. Today, people addicted to material enjoyment are left to decide their goals for themselves. Ignorant of spiritual reality, modern man has no foundation upon which to build objective morality. The stormy winds of changing social trends shake and shatter moral standards that have no roots in spiritual knowledge.

Before we plunge into a frenzied fight for enjoyment, the Vedic texts urge us to take time out to inquire, “Who is the ‘I’ whom we seek to offer enjoyment?” When confronted with this basic question of identity, most modern people can only blink in bewilderment. In marked contrast, the Vedic texts clearly and confidently assert that we are not products of matter; we are souls, spiritual beings encaged in material bodies. Our real home is the spiritual realm, where we rejoice eternally in a personal loving relationship with the supreme spiritual being, Kṛṣṇa. By misuse of our free will, we refuse to love

and serve Kṛṣṇa and are placed in the world of matter. Here we inhabit a succession of material bodies, which we accept as ourselves. Only in this spiritual amnesia are we able to pursue our quest for material happiness.

When passed through red glass, a clear beam of light comes out red. Similarly, when passed through the covering of the material body, the pure, selfless longing of the soul for Kṛṣṇa emerges as the perverted, selfish craving for the flesh for the opposite sex. Under the spell of the illusion created by accepting the body as the self, our love of God distorts into lust for matter. Lust causes within all living beings the overpowering drive for sexual pleasure and all other forms of material enjoyment.

The *Śrīmad-Bhāgavatam* (7.9.45) describes the nature of



“Ignorant of spiritual reality, modern man has no foundation upon which to build objective morality.”

© Yuriy Panyukov / istockphoto.com

Sex?” (A Response)



“Like a car and its driver, the soul and the body have different needs.”

sponge is filled with water, just by a slight pinch, water gushes out. But as the sponge is squeezed more and more, even a few drops of water become difficult to get. Finally, all that remains is the effort of squeezing. The sexual act similarly involves increasing effort and decreasing pleasure, leading eventually to utter exhaustion.

The sponge analogy applies not only to the sexual act, but also to the sexual capacity during one's lifetime. During youth, the body easily offers sexual pleasure. But as the body ages, sex demands increasing effort and yields decreasing pleasure. Eventually, with the impotency of old age, the pleasure becomes zero.

Because sexual pleasure is temporary, the *Bhāgavatam* describes it as insignificant.

Illusory: Like a car and its driver, the soul and the body have different needs. Fueling the car can never nourish the driver; material gratification can never bring about spiritual fulfillment.

Then why does sex appear to give so much pleasure? The *Bhāgavatam's* analogy of scratching an itch gives us the answer. Scratching an itch seems to give pleasure, but actually gives nothing more than temporary relief. Similarly, the so-called pleasure of sex is nothing but short-lived relief from sexual agitation.

sexual enjoyment: “The pleasure obtained from sex is insignificant, like the relief coming from scratching

an itch. Sexual pleasure leads not to satisfaction, but to multiple miseries. Just as a wise person tolerates the urge to scratch an itch, one should learn to tolerate the urge for sexual indulgence.” Based on this verse, we can note three inescapable characteristics of sexual enjoyment: It is temporary, illusory, and miserable. Let's see how:

Temporary: Despite the media propaganda of unlimited erotic bliss, the pleasure in sex is heartbreakingly brief. Like the water-ejecting capacity of a sponge, the body's capacity to enjoy is limited. Initially, when the

Miserable: Just as scratching worsens and prolongs the itch, sexual indulgence increases and prolongs our suffering in material existence. Sex perpetuates our misidentification with our bodies, thus forcing us to suffer the bodily, social, and environmental miseries inevitable in material existence. Further, the more we think that we are our bodies, the more we suffer when our bodies are battered by nature on the distressful journey through disease, decrepitude, and death.

Sex, especially illicit sex, leads to complications like abortions, single mothers, marital ruptures, and sex-

Sex is a basic bodily drive that naturally results in procreation. Vedic science, being far more subtle and sophisticated than today's matter-centered science, recognizes that the consciousness of the man and the woman at the time of union determines the kind of soul entering the mother's womb through the father's semen. Equipped with this knowledge, a married couple performs the sexual act as a sacred service to the family, society, and God. They accept the grave responsibility of bringing into the world a soul who will grow up to be a selfless, principled, exem-

Protected by Marriage

When philosophically educated couples marry, they soon realize, by virtue of the spiritual disciplines they follow, the futility of bodily enjoyment. Then they base their relationship on assisting each other in advancing on the journey back to Kṛṣṇa. Śrīla Prabhupāda writes, "Marriage is meant to regulate the human mind so that it becomes peaceful for spiritual advancement." Thus in Vedic culture the primary goal of marriage is not bodily gratification but spiritual purification. Therefore even in marriage, sex is curtailed.

Sexual regulations are not intended to deprive people of enjoyment and force them to live a torturous life of abnegation. Rather, they create a springboard to help catapult the soul to the transcendental platform to gain unlimited spiritual happiness, the soul's constitutional right. The Vedic attitude is that material enjoyment rivets the consciousness of the soul to flesh and, while offering only a drop of pleasure, cheats us of our rightful oceanic spiritual happiness. Thus absence of restriction, not restriction, deprives the soul of happiness.

Continence is a universal value enjoined not just in the Vedic scriptures, but also in the scriptures of all the great religions. It is a prerequisite for protecting us from material entanglement and for creating the foundation for raising our consciousness to the spiritual platform.

The Historical Degradation

The goal of Vedic culture, as well as other traditional religious cultures, is to awaken our dormant love for God and thus attain eternal happiness. But with the gradual decline of spirituality over the centuries, that goal has been obscured and forgotten. People once followed regulations for self-restraint out of deference for social and religious tradition, but with the spread of Western science and its reductionist, nonspiritual worldview, people

In Vedic culture the primary goal of marriage is not bodily gratification but spiritual purification.

ual violence. Illicit sex also makes us susceptible to the menace of sexually transmitted diseases, such as AIDS, which threatens to wipe out significant portions of the human population.

Not only that, but lack of spiritual fulfillment haunts every soul in the material world, resulting in chronic dissatisfaction. The false conviction that this dissatisfaction stems from insufficient material gratification is the bane of the soul and the cause of the soul's futile struggle for happiness.

The Science of Sex

Through this philosophical window, let's see how Vedic culture rescues the soul. The Vedic social order helps every soul in a human body revert to its original pristine state. To this end, Vedic education, apart from teaching commercial, technical, and physical skills, focuses on imparting a deep philosophical understanding of our intrinsic spiritual identity. Such education protects students from victimization by the binding and blinding passions of sex.

play citizen who can do immense good for the world. Such a sanctified union is an expression of the divine. In the *Bhagavad-gītā* (7.11), Lord Kṛṣṇa says, *dharmā-viruddho bhuteṣu kāmo 'smi*: "I am sex life which is not contrary to religious principles."

Today, all this might seem impractical, even unnatural, because we're at the receiving end of a media blitz saturated with covert and overt sexuality. The natural purpose of sex is procreation. With contraception and abortion, human beings unnaturally separate copulation and procreation. Their minds are full of dreams and schemes for sexual enjoyment, resulting in the problems arising from sexual licentiousness discussed earlier. Therefore, the Vedic texts remind us that real freedom comes not by becoming free *for* sex, but free *from* sex. Knowing the complications and miseries resulting from sexual indulgence, some people take to lifelong celibacy. Still, most people won't or can't choose this path, so the Vedic scriptures prescribe marriage to regulate the sexual drive in a religious way.

started seeing these regulations as pointless.

With their social and physical superiority, men began to exploit women as sex machines. Outraged at the male chauvinism, women retaliated by employing their feminine charms to seduce men and use them as ATM (anytime money) machines.

Divorces and premarital and extra-marital sexual relationships became increasingly common—all in the name of enjoyment. Occasional forays into promiscuity degenerated into the reckless pursuit of relationships for pleasure alone. All sorts of sexual perversions spread.

Beneath all this frenzy for enjoyment, we souls long for our original relationship with Kṛṣṇa. Sex is the main distraction that misdirects our search for happiness from spirit to flesh. The more we seek happiness in sex, in whatever form, the more we deprive ourselves of true happiness as more and more layers of forgetfulness shroud the spirit soul.

Our Choice

But there's hope. If dilemmas over sexual morality can stir intelligent people to examine the spiritual foundation of their traditional moral principles, they can discover the lost wealth of their heart, their forgotten Lord, Śrī Kṛṣṇa.

Kṛṣṇa is forever waiting for us. Playing on His flute, He is inviting us back to the sublime joys of an endless love in His eternal abode—our original home, the spiritual world. In the current dark age of Kali, Kṛṣṇa has helped us channel our misdirected consciousness back to Him by revealing Himself in His holy names, especially the Hare Kṛṣṇa *mahā-mantra*. When our hearts are reunited with Kṛṣṇa through the sublime medium of divine sound, all material enjoyment becomes disdainful.

Vedic insights can help us make sense of the current social degradation and equip us to confront

and counter it. Will we let the current wave of degradation sweep us into the ocean of sin and suffering? Or will we join hands with a crew of intrepid spiritual sailors navigating the sturdy ship of genuine spirituality toward the safe shores of immortality and bliss? The choice is ours. ☸

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronics and telecommunications engineering and serves full time at ISKCON Pune. His free cyber magazine, The Spiritual Scientist, gives a scientific presentation of Kṛṣṇa consciousness. To subscribe, write to iyfpune@vsnl.com.

How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615 (insert amount being given here) to be used to support Back to Godhead and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

*If you live outside the USA, check the estate tax laws for your country.

Friends of the BBT

In service to:

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācāryā of the International Society for Krishna Consciousness and The Bhaktivedanta Book Trust

Providing targeted funding to enhance and expand the work

of the BBT and build a solid foundation for its future.

Projects include:

- Sanskrit Training
- Increasing Book Distribution
- New Publications & Translations
- Supporting Bhaktivedanta Archives
- And more

To find out more, including how to become a member of Friends of the BBT, log on to www.friendsofthebbt.org.

Returning Home to Freedom

A ten-year-old wonders, “Will Kṛṣṇa recognize us when we return to Him?”

by Vraja Vihārī Dāsa

“Oh, these ropes of desires are strange indeed! A person tightly bound by them runs all around seeking happiness, but one freed from them stays calmly in one place.”—*Niti-śāstra*

WHAT’S IT LIKE to go back home to Kṛṣṇa?” wondered ten-year-old Kiran at the weekly gathering for children from our congregation.

I responded by speaking about Goloka Vṛndāvana, our real home, where we aspire to go after our tenure in this world.

“The spiritual world of Goloka is free from all school exams and home assignments,” I told the kids. “It’s all fun, day and night—no interruption in play!”

“Wow!” Kiran replied.

“But,” he probed, “since we’ve been away for so long, will Kṛṣṇa recognize us when we get back?”

“Of course,” I said. “He’s our loving father, eagerly awaiting His lost child to return home.”

“But there are so many of us. If we don’t go back, will it really make a difference to Him?”

“Yes, because each soul is dear to Kṛṣṇa. He will embrace you and shed tears of joy when you return home.”

The discussion lasted an hour.

Later that evening the nation celebrated Mr. Karamjit Singh’s historic reunion with his family. Cameras flashed on the beaming family members, as other relatives rushed in to the emotionally charged gathering at Singh’s home. The neighborhood joined in the festivities while sons, daughters, and grandparents hugged each other and wiped away tears of joy.

One evening in the winter of 1973, Karamjit Singh, a young Indian citizen, sneaked across the border into Pakistan hoping to earn some extra money there. The Pakistani Rangers quickly

pounced on the unsuspecting Singh, and soon convicted him of espionage. For the next thirty-five years he languished in Pakistan’s jails, in one city after another, undergoing unimaginable torture at the hands of his captors. To appease the Pakistan authorities in hopes of getting a quick, favorable judgment, he even tried adopting Islam. Thanks to diplomatic intervention by the government of India, he was finally released after three and a half decades.

As we share the pains and joys of Mr. Singh, we can also draw a parallel between his case and our own plight in the prison of the material world. Every living entity is an integral member of God’s family in the spiritual world. There, situated in our constitutional position of giving pleasure to the Supreme Lord, we experience unlimited freedom and ceaseless happiness. When we sneak into the material world for that extra spice—the chance to be an enjoyer—the Lord’s illusory energy, *māyā*, instantly pounces on us.

A resident of Punjab, Mr. Singh missed his home and village. As he transferred from Lahore to Karachi to Islamabad, in each jail his plight was the same—physical and mental agony in the face of intense interrogation. His repeated pleas of innocence fell on deaf ears.

Because we are residents of the spiritual world, we too are away from home. As spirit souls, we are naturally servants of God. In rendering service to God, Kṛṣṇa, in the spiritual world, we experience the bliss of complete freedom. But when we exercise our free will to attempt to be a master in the temporary material world and enjoy independently of Kṛṣṇa, we are imprisoned in material bodies. We then wander through the universe, taking on bodies in millions of plant, animal, and human species. In the human body, however, we entrapped souls are blessed with the ability to break free

*Lord Kṛṣṇa welcomes back to the spiritual world the devotee known as Gopa-kumāra.
This scene is described in the scripture Bṛhad-bhāgavatāmṛta.*





from the chains of repeated birth and death.

Unfortunately, most humans use their advanced mental faculties only to further their bodily comforts and thereby ensure prolonged imprisonment in this world. Yet despite all attempts to squeeze out happiness from perishable bodies, the soul—the prisoner in the material body—experiences only constant frustrations and a deep sense of void.

In the *Bhagavad-gītā* (15.7) Lord Kṛṣṇa says,

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

Loving service to Kṛṣṇa and His devotees is the most natural position of freedom for the soul.

“The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” In his commentary on this verse, Śrīla Prabhupāda reveals the reason for the living entity’s struggle in this world:

Every living entity, as an individual soul, has his personal individuality and a minute form of independence. By misuse of that independence one becomes a conditioned soul, and by proper use of independence he is always liberated. . . . In his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

Adjustments in Jail

The jail authorities inflicted on Mr. Singh a combination of miseries, ranging from breaking stones and cleaning public toilets, to men-

tal torture to elicit confessions that suited their interests. In the jail of the material world, we face the miseries of birth, death, old age, and disease, as well as troubles caused by nature, other living beings, and our own body and mind. In the prison of the material world we make desperate adjustments to forget the unfailing harassment by the material energy. Karamjit Singh’s conversion to Islam was his desperate attempt to please his captors. That saved his life but didn’t give him freedom. Similarly the living entity takes on different designations and possessions to be happy in this world. We identify ourselves with our external designations: Indian, American, wealthy,

beautiful, and so on. Despite the external change of his religious faith, Mr. Singh

wasn’t happy. Similarly the living entity feels incomplete despite many adjustments on the bodily platform.

A fish out of water can’t be satisfied with the best iPod, succulent cakes, or designer outfits. He’s desperate to be back in water. Likewise, exciting relationships, attractive cinemas, and promising careers may lure the living entity trapped in the human body, but the heart always hankers for more than what the body can offer. The living entity’s “water” is the spiritual world, where he renders uninterrupted service to his beloved, Lord Kṛṣṇa. This loving service to Kṛṣṇa and His devotees is the most natural position of freedom for the soul.

Śrīla Prabhupāda writes, “When a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand

the Supreme Personality as He is.” (*Bhagavad-gītā* 15.7, Purport)

Freedom Within the Prison

Karamjit Singh was enticed with false hopes of freedom. He cried alone, remembering his loving family and friends, hoping against hope for freedom. He found relief and happiness only on returning home.

A devotee practicing Kṛṣṇa consciousness, however, needn’t wait to go back to the spiritual world to gain freedom and relief from suffering. Even within this world, remembering Kṛṣṇa through the daily chanting of His holy names gives the experience of the spiritual world, and the freedom that comes with it. The joy of this spiritual path transcends bodily miseries and happiness.

Looking back at that traumatic phase of his life, Karamjit Singh is glad it’s over.

“I wish to forget the whole episode as if it were a bad dream.”

Our nightmare in this world ends when we connect to Kṛṣṇa and His devotees. A devotee regrets his decision to leave Kṛṣṇa. Yet he’s happy to be reconnected and gratefully grabs on to the process of Kṛṣṇa consciousness and associates with Kṛṣṇa’s devotees. The practices of chanting Kṛṣṇa’s names, dancing in joy, hearing Kṛṣṇa’s pastimes, and feasting on Kṛṣṇa’s *prasādam* create Goloka Vṛndāvana even within the fortress of the material world.

Kṛṣṇa Is Waiting

When I met with the children of our congregation the following Sunday, I related to them the Singh story. Kiran was quick to catch the resemblance.

“But for us it’s not just thirty-five years,” he said. “We’ve been away for ages. It’s time we get back home. Kṛṣṇa is waiting, isn’t He?”

Yes indeed. Kṛṣṇa is waiting for all of us. ☀

Vraja Vihārī Dāsa, MBA, serves full-time at ISKCON Mumbai and teaches Kṛṣṇa consciousness to students at various colleges.

The International Society for Krishna Consciousness CENTERS AROUND THE WORLD

Founder-Ācārya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

INDIA

- Agartala, Tripura** — Mathchow Muhani, Assam-Agartala Rd., Banamalipur 799 001/ Tel. (0381) 2327053, (0381) 2204518, or 9436167045/ premadatadas@rediffmail.com
- Ahmedabad, Gujarat** — Satellite Rd., Gandhinagar Highway Crossing, 380 054/ Tel. (079) 2686-1945, 1645, or 2350/ jasomatinandan.acbsp@pamho.net
- Allahabad, UP** — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (0532) 2416718/ iskcon.allahabad@pamho.net
- Amravati, Maharashtra** — Saraswati Colony, Rathi Nagar 444 603/ Tel. (0721) 2666849 or 09423127845/ iskconamravati@gmail.com
- Amritsar, Punjab** — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (0183) 2540177
- Aravade, Maharashtra** — Hare Krishna Gram, Tal. Tasgaon, Dist. Sangli/ Tel. (02346) 255766 or 255515, or 9371163955/ iskcon.aravade@pamho.net
- Bangalore, Karnataka** — Hare Krishna Hill, Chord Rd., 560 010/ Tel. (080) 23471956 or 23578346/ Fax: (080) 23578625/ manjunath36@iskconbangalore.org
- Bangalore, Karnataka** — ISKCON Sri Jagannath Mandir, No. 5, 1st Cross, Sri Puram, Sheshadripuram 560 020/ Tel. 9844234108 or (080) 23565708/ sudhir.caitanya.jps@pamho.net
- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 2310630 or 2331012/ iskcon.baroda@pamho.net
- Beed, Maharashtra** — Saint Sawata Mali Chowk, MIDC Rd., Beed 431 122/ Tel. (02442) 231799 or 233054
- Belgaum, Karnataka** — 211 Shukrawar Peth, Tilak Wadi, 590 006/ Tel. (0831) 2436267, 2400108, or 4204672/ iskcon.belgaum@pamho.net
- ◆ **Bhadrak, Orissa** — Gour Gopal Mandir, Kuansh Bhadrak 756 100/ Tel. (06784) 251730
- ◆ **Bhubaneswar, Orissa** — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 2553517, 2553475, or 2554283/ iskconbhubaneswar@rediffmail.com
- Brahmapur, Orissa** — N. H. No. 5, Dist. Ganjam, 760 008/ Tel. (0680) 2209400 or 9437179400/ panchratna.gkg@pamho.net
- Brahmapur, Orissa** — Sri Rama Govinda Mandir, Aska Rd., at Post Ankuspur, Brahmapur, Dist. Ganjam, 761 100/ Tel. (0680) 2485720/ srigopalccd@yahoo.co.in
- Chamorshi, Maharashtra** — 78, Krishna Nagar, Dist. Gadchiroli, Chamorshi 264 403/ Tel. 09423422914
- Chandigarh, Punjab** — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 260-1590 or 260-3232/ iskcon.chandigarh@pamho.net
- Chennai (Madras)** — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/ Tel. (044) 24530921, 24530923, or 32911472/ iskconchennai@rediffmail.com
- Coimbatore, TN** — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/ Tel. (0422) 2626509 or 2626508/ info@iskcon-coimbatore.org
- Dwarka, Gujarat** — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/ Fax: (02892) 34319
- Gadei Giri, Orissa** — Post Alabol via Balikuda, Dist. Jagatsinghpur, 754 108/ Tel. (06724) 238112/ srigopalccd@yahoo.co.in
- Ghaziabad, UP** — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001 or 9312438000/ Fax: (0120) 2824200/ iskcon.ghaziabad@pamho.net
- Guntur, AP** — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam** — Ulubari Chariiali, South Sarania, 781 007/ Tel. (0361) 2525963/ iskcon.guwahati@pamho.net
- Hanumkonda, AP** — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
- Haridaspur, WB** — P.O. Chhaygharia, Bongaon, 24 Parganas, West Bengal 743 704/ Tel. (03215) 57856
- Haridwar, Uttaranchal** — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda 249 401/ Tel. (01334) 260818 or 9411371870
- Hyderabad, AP** — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 24744969 or 24607089/ iskcon.hyderabad@pamho.net
- Imphal, Manipur** — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 2455245, 2455247 or 2455693/ manimandir@sancharnet.in
- Indore, MP** — ISKCON, Nipania, Indore/ Tel. 9300474043/ mahaman.acbsp@pamho.net
- Jaipur, Rajasthan** — ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: ISKCON, 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (0414) 2782765 or 2781860/ jaipur@pamho.net
- Jhansi, UP** — Inside Saiyar Gate, Near Kali Badi/ Tel. (0510) 2443602
- Kanpur, UP** — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 09307188117/ iskcon.kanpur@pamho.net
- Katra, J&K** — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (01991) 233047
- Kolkata (Calcutta), WB** — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High School)/ Tel. (033) 3028-9258 or -9280/ iskcon.calcutta@pamho.net
- ◆ **Kurukshetra, Haryana** — ISKCON, Main Bazaar, 136 118/ Tel. (01744) 234806 or 235529
- Lucknow, UP** — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 2630003, 9415235050 or 9415008065/ lucknow@pamho.net
- Ludhiana, Punjab** — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. (0161) 2770600, (0161) 3118897 or 98159-40005/ iskcon.ludhiana@pamho.net
- Madurai, TN** — 37 Maninagar Main Rd., 625 001/ Tel. (0452) 274-6472
- Mangalore, Karnataka** — Shivagiri, Above Professional Courier, Nandi Gudda Rd., Attavar, Mangalore 575 001/ Tel. (0824) 2423326 or 2442756, or 9844325616/ iskconmangalore@yahoo.com
- ◆ **Mayapur, WB** — ISKCON, Shree Mayapur Chandrodya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/ mayapur.chandrodya@pamho.net
- Moirang, Manipur** — Nongban Enkhoh, Tidim Rd./ Tel. (03879) 795133
- ◆ **Mumbai (Bombay), Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 26206860/ Fax: (022) 26205214/ info@iskconmumbai.com; guest.house.bombay@pamho.net
- ◆ **Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (022) 23665500/ Fax: (022) 23665555/ info@radhagopinath.com
- Mumbai, Maharashtra** — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (022) 2811-7795 or -7796/ Fax: (022) 2811-8875/ jagjivan.gkg@pamho.net
- Mysore, Karnataka** — #31, 18th Cross, Jayanagar, 570 014/ Tel. (0821) 2500582 or 6567333/ mysore.iskcon@gmail.com
- Nagpur, Maharashtra** — Bharatwada Rd., Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102, or 9423635311/ iskcon.nagpur@pamho.net
- Nellore, AP** — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (0861) 2314577 or 09215536589/ sukadevaswami@gmail.com
- ◆ **New Delhi, UP** — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6, or 7/ Fax: (011) 2621-5421/ delhi@pamho.net; (Guesthouse: neel.sunder@pamho.net)
- New Delhi, UP** — 41/77, Punjabi Bagh (West), 110 026/ Tel. (011) 25222851 or 25227478
- Noida, UP** — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (0120) 2506211
- Pandharpur, Maharashtra** — Hare Krishna Dham, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (02186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
- Patna, Bihar** — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/ Fax: (0612) 687635/ krishna.kripa.jps@pamho.net
- Pune, Maharashtra** — 4 Tarapoor Rd., Camp, 411 001/ Tel. (020) 41033222 or 41033223/ ihyfune@vsnl.com
- Puri, Orissa** — Bhakti Kuti, Swargadwar, 752 001/ Tel. (06752) 231440
- Raipur, Chhattisgarh** — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (0771) 5037555 or 9893276985/ iskconraipur@yahoo.com
- Rajkot, Gujarat** — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., Opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
- Ranaghat, WB** — Gourdam, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (03473) 281150 or 281226/ shyamrup.jps@pamho.net
- Salem, TN** — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (0427) 2001686/ iskcon.salem@pamho.net
- Secunderabad, AP** — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
- Silchar, Assam** — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615
- Siliguri, WB** — ISKCON Rd., Gitalpara, 734 406/ Tel. (0353) 426619, 539046, or 539082
- Solapur, Maharashtra** — Hare Krishna Land, 171/2 Uttar Kasabe, Akalkot Rd., Bhaktivedanta Marg, near New Jakat Naka, Dist. Solapur, 413006/ Tel. 9371178393 or 9370651251/ shursendas@yahoo.co.in
- Sri Rangam, TN** — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/ Tel. (0431) 2433945/ iskcon.srirangam@yahoo.com.in
- Surat, Gujarat** — Ashram Rd., Jahangirpura, 395 005/ Tel. (0261) 2765891 or 2765516/ surat@pamho.net
- Thiruvananthapuram (Trivandrum), Kerala** — Hospital Rd., Thycaud, 695 014/ Tel. (0471) 2328197/ jsdasa@yahoo.co.in
- ◆ **Tirupati, AP** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2231760 or 2230009/ revati.raman.jps@pamho.net (Guesthouse: guesthouse.tirupati@pamho.net)
- Udhampur, J&K** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar 182 101/ Tel. (01992) 270298/ info@iskconudhampur.com
- Ujjain, MP** — Hare Krishna Land, Bharatpuri, 456 010/ Tel. (0734) 2521020, 2535000, or 2531000/ Fax: 0734-2536000/ iskcon.ujjain@pamho.net
- Vallabh Vidyanagar, Gujarat** — Opp. B&B Polytechnic, Mota Bazaar, Ananda, 388 120/ Tel. (02692) 230796 or 233012/ iskcon.vvnagar@pamho.net
- Varanasi, UP** — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (0542) 246422 or 222617
- Vellore, TN** — Chennai Ext. Centre, 10-12, 10th East Cross Road, Gandhi Nagar, 632 006
- Vijayawada, AP** — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada, Dist. Guntur 522 501/ Tel. (08645) 272513/ mmdasiskconvijayawada@gmail.com
- Visakhapatnam, AP** — Hare Krishna Land, Sagarangar 530 045 (mail: ISKCON, D. No. 7-5-108, Pandurangapuram Beach Rd., 530 003)/ Tel. (0891) 2528376 or 6537625/ samba.jps@pamho.net
- ◆ **Vrindavan, UP** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Dist. Mathura, 281 124/ Tel. & Fax: (0565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse: Tel. (0565) 2540022; ramamani@sancharnet.in)
- Warangal, AP** — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182
- Yamunanagar, Haryana** — ISKCON Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamunanagar 135 001/ Tel. (01732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

Many temples have their own website, which you can find at our online directory: <http://directory.krishna.com>

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exception:** For Russia, drop the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining

CENTERS AROUND THE WORLD

RURAL COMMUNITIES

- Ahmedabad District, Gujarat (Hare Krishna Farm)** — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadh, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/
 Tel. (0218) 623473
Hyderabad, AP (New Naimisaranya Farm) — P.O. Dabilpur Village, Medchal Tq., Dist. R.R.,
 501 401/ Tel. (040) 65520070 or 9440057263/ naimisaranya@pamho.net
Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (0731) 572794
Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq,
 Dist. Shivmoga, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)
Mayapur, WB — (contact ISKCON Mayapur)
Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubili, 752 001/ Tel. (06752) 230494
Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
 P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura
ADDITIONAL RESTAURANTS
Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (033) 24756922 or
 24749009
Surat, Gujarat — Ashram Rd., Jahangirpura 395005/ Tel. (0261) 2765891 or 2765516/
 surat@pamho.net

CANADA

- Brampton-Mississauga, Ontario** — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587
 or (905) 826-1290/ iskconbrampton@gmail.com
Calgary, Alberta — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/
 vamanstones@shaw.ca
Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/
 edmonton@harekrishnatemple.com
Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/
 iskconmontreal@gmail.com
Ottawa, Ontario — 212 Somerset Street E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/
 iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack Street, S4T 2H8/ Tel. (306) 525-1640
Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
 toronto@pamho.net
Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/
 Fax: (604) 648-8715; Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/
 akrura@krishna.com

RURAL COMMUNITY

- Ashcroft, B.C.** — Saranagati Dharma (mail: P.O. Box 99, V0K 1A0)/ Tel. (250) 457-7438/
 iskconsaranagati@hotmail.com

U.S.A.

- ♦ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/
 admin@atlantaharekrishnas.com
Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 719-1776/
 Fax: (410) 799-0642/ info@baltimorekrishna.com
Berkeley, California — 2334 Stuart Street, 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366
Boise, Idaho — 1615 Martha Street, 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/
 acyutadasa.nrs@gmail.com
Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/
 chicagoisiskcon@yahoo.com
Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
 rmanjari@sbcglobal.net
♦ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
 tkkrishnas@aol.com; restaurant: vegetarianataste@aol.com
♦ **Denver, Colorado** — 1400 Cherry Street, 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/
 info@krishnadenvr.com
Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com
Gainesville, Florida — 214 N.W. 14th Street, 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/
 kalakantha.acbsp@pamho.net
Hartford, Connecticut — 1683 Main Street, E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
 pyari@sbcglobal.net
♦ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-4913/ rama108@bigfoot.com
Houston, Texas — 1320 W. 34th Street, 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/
 management@iskconhouston.org
Kansas City, Missouri — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/
 Tel. (800) 340-5286 or (816) 924-5619/ Fax: (816) 361-0509/ info@rvcc.edu
Laguna Beach, California — 285 Legion Street, 92651/ Tel. (949) 494-7029/
 info@lagunatemple.com
Las Vegas, Nevada — Govinda's Center of Vedic India, 6380 S. Eastern Ave., Suite 8, 89120/
 Tel. (702) 434-8332/ info@govindascenter.com
♦ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-
 2715/ membership@harekrishna.com
♦ **Miami, Florida** — 3220 Virginia Street, 33133/ Tel. (305) 442-7218/ Fax: (305) 444-7145/
 devotionalservice@iskcon-miami.org
New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or
 (504) 638-1944 (temple)/ gopal211@aol.com
♦ **New York, New York** — 305 Schermerhorn Street, Brooklyn, 11217/ Tel. (718) 855-6714/
 Fax: (718) 875-6127/ ramabhadra@aol.com
New York, New York — 26 Second Ave., 10003/ Tel. (212) 253-6182/ krishnanyc@gmail.com
Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865 or 547-1430
Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/
 Fax: (215) 247-8702/ iskconphilly@aol.com
♦ **Philadelphia, Pennsylvania** — 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/

Fax: (480) 705-4901/ svgd108@yahoo.com

- Portland, Oregon** — 3766 SE Division, 97202/ Tel. (503) 236-6734; info@iskconportland.com
♦ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/
 Fax: (314) 535-0672/ iskcon.stl@pamho.net
♦ **San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (310) 895-0104/
 Fax: (858) 483-0941/ krishna.sandiego@gmail.com
San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com
Seattle, Washington — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 391-3293/
 Fax: (425) 868-8928/ info@iskconseattle.com
♦ **Spanish Fork, Utah** — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/
 Tel. (801) 798-3559/ Fax: (801) 798-9121/ carudas@earthlink.net
Tallahassee, Florida — 1323 Nylis Street, 32304/ Tel. & fax: (850) 224-3803/ darudb@hotmail.com
Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973)
 299-0970/ newjersey@iskcon.net
♦ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/
 tucphx@cs.com
Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/
 Fax: (301) 299-5025/ ad@pamho.net

RURAL COMMUNITIES

- ♦ **Alachua, Florida (New Raman Reti)** — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819,
 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ office@newramanreti.com
Carriere, Mississippi (New Talavan) — 31492 Anner Rd., 39426/ Tel. (601) 749-9460
 or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net
Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo
 (mail: HC-01, Box 8440, Gurabo, PR 00778)/ (Office) Tel. & fax: (787) 737-4265/ (Temple)
 Tel. (787) 712-0358/ iskcon_pr@hotmail.com
Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/
 Tel. (919) 732-6492/ bkgoswami@earthlink.net
♦ **Moundsville, West Virginia (New Vrindaban)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/
 Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 845-0023/
 mail@newvrindaban.com
Mulberry, Tennessee (Murari-sevaka) — 532 Murari Lane, 37359 (mail: P.O. Box 108,
 Lynchburg, TN 37352)/ Tel. (931) 227-6156/ Tel. & fax: (931) 759-6888/
 murari_sevaka@yahoo.com
Port Royal, Pennsylvania (Gita Nagari) — 534 Gita Nagari Rd., 17082/ Tel. (717) 527-4101/
 kaulinidasi@hotmail.com
ADDITIONAL RESTAURANTS
Gurabo, Puerto Rico — Goura's, Carr. 945, Km 2, H.8, Bo. Masas 1, sec. El Silencio, 00778/
 Tel. (787) 737-0445 or 648-0472
Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/
 Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkvegiegarden@aol.com
Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/
 Tel. +44 (028) 9062 0530
Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (0121) 420 4999/
 birmingham@iskcon.org.uk
Cardif, Wales — The Soul Centre, 116 Cowbridge Rd., Canton/ Tel. +44 (02920) 390391/
 the.soul.centre@pamho.net
Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/
 Tel. +44 (024) 7655 2822 or 5420/ haridas.kds@pamho.net
Leicester, England — 21 Thoresby Street, North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587/
 pradyumna.jas@pamho.net
Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/
 Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ karunabhavan@aol.com
♦ **London, England (city)** — 10 Soho Street, W1D 3DL/ Tel. +44 (020) 7437-3662; residential /pujaris,
 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/
 london@pamho.net
♦ **London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts,
 WD25 8EZ/ Tel. +44 (01923) 851000/ Fax: +44 (01923) 851006/ bhaktivedanta.
 manor@pamho.net; (for accommodations:) bmguesthouse@gmail.com
London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 (020)
 8656 4296/ eternal_duty@hotmail.co.uk
London, England (Kings Cross) — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/
 Tel. +44 (020) 7168 5732/ foodforalluk@aol.com
Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416/
 contact@iskconmanchester.com
Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/
 newcastle@iskcon.org.uk
♦ **Swansea, Wales** — 8 Craddock Street, SA1 3EN/ Tel. +44 (01792) 468469/
 iskcon.swansea@pamho.net; restaurant: govind-das@hotmail.com

RURAL COMMUNITIES

- London, England** — (contact Bhaktivedanta Manor: Krishna conscious programs are held regularly
 in more than forty other cities in the U.K. For information, contact ISKCON Reader Services,
 P. O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)
Upper Lough Erne, Northern Ireland — Govindadwipa Dharma, Inisrath Island, Derrylin,
 Co. Fermanagh, BT92 9GN/ Tel. +44 (028) 6772 1512/ govindadwipa@pamho.net

ADDITIONAL RESTAURANTS

- Dublin, Ireland** — Govinda's, 4 Aungier Street, Dublin 2/ Tel. +353 (01) 475 0309/ Fax: (01) 478 6204/
 info@govindas.ie
Dublin, Ireland — Govinda's, 83 Middle Abbey Street, Dublin 1/ Tel. +353 (01) 661 5095/
 info@govindas.ie
Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (01) 661 5095/
 praghosa.sdg@pamho.net

CENTERS AROUND THE WORLD

AUSTRALASIA

AUSTRALIA

- Adelaide** — 25 Le Hunte Street (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (08) 8359-5120/ iskconsa@pgg.com.au
- Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ brisbane@iskcon.org.au
- Canberra** — 44 Limestone Ave., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (02) 6262-6208/ iskcon@harekrishnacanberra.com
- Melbourne** — 197 Danks Street (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ melbourne@pamho.net
- Newcastle** — 28 Bull Street, Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000/ iskcon_newcastle@yahoo.com.au
- Perth** — 155-159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (08) 6293-1519/ perth@pamho.net
- Sydney** — 180 Falcon Street, North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ info@iskcon.com.au
- Sydney** — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (02) 9380-5162/ Fax: +61 (02) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

- Bambra, VIC (New Nandagram)** — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (03) 5288-7383
- Cessnock, NSW (New Gokula)** — Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (02) 4998-1800/ Fax: +61 (02) 9957-1893/ iskconfarm@mac.com
- Murwillumbah, NSW (New Govardhana)** — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498/ ajita@in.com.au

RESTAURANTS

- Brisbane** — Govinda's, 99 Elizabeth Street, 1st floor, QLD 4000/ Tel. +61 (07) 3210-0255
- Brisbane** — Krishna's Cafe, 1st Floor, 82 Vulture Street, West End, QLD 4000/ brisbane@pamho.net
- Cairns** — Gaura Nitai's, 55 Spence Street, Cairns, QLD/ Tel. +61 (07) 4031-2255 or (0425) 725 901/ Fax: +61 (07) 4031 2256
- Maroochydore** — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (07) 5451-0299
- Melbourne** — Crossways, 1st Floor, 123 Swanston Street, VIC 3000/ Tel. +61 (03) 9650-2939
- Melbourne** — Gopal's, 139 Swanston Street, VIC 3000/ Tel. +61 (03) 9650-1578

NEW ZEALAND AND FIJI

- Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ iskconchch@clear.net.nz
- Hamilton, NZ** — 188 Maui Street, RD 8, Te Rapa/ Tel. +64 (07) 850-5108/ rmaster@wave.co.nz
- Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
- Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 6664112/ regprakash@excite.com
- Nausori, Fiji** — Hare Krishna Cultural Center, 2nd Floor, Shop & Save Building, 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj
- Rakiraki, Fiji** — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
- Suva, Fiji** — 166 Brewster Street (mail: P.O. Box 4299, Samabula)/ Tel. +679 3318441/ Fax: +679 3319097/ iskconsuva@connect.com.fj
- Wellington, NZ** — 105 Newlands Rd., Newlands/ Tel. +64 (04) 478-4108/ iskcon.wellington@paradise.net.nz
- Wellington, NZ** — Gaura Yoga Center, 1st Floor, 175 Vivian Street (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (04) 801-5500

RURAL COMMUNITY

- Auckland, NZ (New Varshan)** — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

EUROPE (partial list)

- Amsterdam** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404 or -1694/ Fax: +31 (020) 675-1405/ amsterdam@pamho.net
- Barcelona** — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com
- Bergamo, Italy** — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706
- Budapest** — Lehel Street 15-17, 1039 Budapest/ Tel. +36 (01) 391-0435/ Fax: (01) 397-5219/ nai@pamho.net
- Copenhagen** — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/ Fax: +45 4828 7331/ iskcon.denmark@pamho.net
- Grödinge, Sweden** — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (08) 53029800/ Fax: +46 (08) 53025062 / bmd@pamho.net
- Helsinki** — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837
- ◆ **Lisbon** — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or 352-0038
- Madrid** — Espíritu Santo 19, 28004 Madrid/ Tel. +34 91 521-3096
- Paris** — 33 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/ paris@pamho.net
- Prague** — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391/ info@harekrnsa.cz
- ◆ **Radhadesh, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net
- ◆ **Rome** — Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/ Tel. +39 (06) 68891540/ govinda.roma@harekrnsa.it
- ◆ **Stockholm** — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881; Restaurant: Tel. & fax: +46 (08) 654-9004/ lokanatha@hotmail.com
- Warsaw** — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (022) 750-7797 or -8247/ Fax: +48 (022) 750-8249/ kryszna@post.pl
- Zürich** — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ Fax: +41 (044) 262 31 14/ kgs@pamho.net

RURAL COMMUNITIES

- France (La Nouvelle Mayapura)** — Domaine d'Oublaise, 36360, Lucay le Mâle/ Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2823/ oublaise@free.fr

- Germany (Simhachalam)** — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316/ info@simhachalam.de

- Hungary (New Vraja-dhama)** — Krisna-völgy, 8699 Somogyvamos, Fö u, 38/ Tel. & fax: +36 (085) 540-002 or 340-185/ info@krisnavolgy.hu

- Italy (Villa Vrindavan)** — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/ Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ isvaripriya@libero.it

- Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

ADDITIONAL RESTAURANTS

- Barcelona** — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002/ Tel. +34 (93) 318-7729
- Cologne, Germany** — Govindam, Roonstrasse 3, 50674 Köln
- Milan** — Govinda's, Via Valpetrosa 5, 20123/ Tel. +39 (02) 862417
- Oslo** — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (02) 260-6250

COMMONWEALTH OF INDEPENDENT STATES (partial list)

- Kiev** — 16, Zorany per., 04078/ Tel. +380 (044) 433-8312 or 434-7028
- Moscow** — 8/3, Khoroshevskeye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/ Tel. & fax: +7 (095) 945-3317

ASIA (partial list)

- Bangkok, Thailand** — Soi3, Tanon Itsarapap, Toonburi/ Tel. +66 (02) 9445346 or (081) 4455401 or (089) 7810623/ swami.bvv.narasimha@pamho.net
- Dhaka, Bangladesh** — 79 Swamibag, Dhaka-11/ Tel. +880 (02) 7122747 or 7122488/ info@iskconbd.org
- Hong Kong** — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ iskcon.hong.kong@pamho.net
- Jakarta, Indonesia** — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646/ matsyads@bogor.wasantara.net.id
- Katmandu, Nepal** — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/ Fax: +977 (01) 372976 (Attn: ISKCON)/ iskcon@wlink.com.np
- Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskconkl.com
- Manila, Philippines** — Radha-Madhava Center, #9105 Banuyo St., San Antonio village, Makati City/ Tel. +63 (02) 8963357; Tel. & fax: +63 (02) 8901947/ iskconmanila@yahoo.com
- Myitkyina, Myanmar** — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
- Tai Pei City, Taiwan** — Ting Zhou Rd. Section 3, No. 192, 4F, Tai Pei City 100/ Tel. +886 (02) 2365-8641/ dayal.nitai.tkg@pamho.net
- Tokyo, Japan** — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (03) 5343-9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/ damodara@krishna.jp

LATIN AMERICA (partial list)

- Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/ Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ iskcon-ba@gopalnet.com
- Caracas, Venezuela** — Ave. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818
- Guayaquil, Ecuador** — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (04) 308412 or 309420/ Fax: +564 302108/ gurumani@gu.pro.ec
- ◆ **Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871
- Mexico City, Mexico** — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. +52 (55) 5273-1953/ Fax: +52 (55) 52725944
- Rio de Janeiro, Brazil** — Estrada da Barra da Tijuca, 1990, Itanhangá, Rio de Janeiro, RJ/ Tel. +55 (021) 3563-1627/ contato@harekrishnarj.com.br
- San Salvador, El Salvador** — Calle Chiltiupan #39, Ciudad Merliot, Nueva San Salvador (mail: A.P. 1506)/ Tel. +503 2278-7613/ Fax: +503 2229-1472/ tulasikrishnadas@yahoo.com
- São Paulo, Brazil** — Rua do Paraíso, 694, 04103-000/ Tel. +55 (011) 326-0975/ comunicacao@mandir@grupos.com.br
- West Coast Demerara, Guyana** — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/ iskcon.guyana@yahoo.com

AFRICA (partial list)

- Accra, Ghana** — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (021) 229988/ srivas_bts@yahoo.co.in
- Cape Town, South Africa** — 17 Street Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 6861179/ Fax: +27 (021) 686-8233/ cape.town@pamho.net
- ◆ **Durban, South Africa** — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ iskcon.durban@pamho.net
- Johannesburg, South Africa** — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (011) 854-1975 or 7969/ iskconjh@iafrica.com
- Lagos, Nigeria** — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Road (mail: P.O. Box 8793, Marina)/ Tel. +234 (01) 7744926 or 7928906/ bdds.bts@pamho.net
- Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
- Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946)/ Tel. +254 (203) 744365/ Fax: +254 (203) 740957/ iskcon_nairobi@yahoo.com
- ◆ **Phoenix, Mauritius** — Hare Krishna Land, Pont Fer (mail: P.O. Box 108, Quartre Bornes)/ Tel. +230 696-5804/ Fax: +230 696-8576/ iskcon.hk@intnet.mu
- Phoenix, South Africa** — 72 Pandora Street, Phoenix 4068 (mail: P.O. Box 60992, Phoenix 4060)/ Tel. +27 (031) 5076559/ Fax: (031) 5001923/ iskcon.phoenix@pamho.net
- Port Harcourt, Nigeria** — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 08033215096/ canakyaus@yahoo.com
- Pretoria, South Africa** — 1189 Church Street, Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/ Tel. & fax: +27 (12) 342-6216/ iskcon.pretoria@pamho.net

RURAL COMMUNITY

- Mauritius (ISKCON Vedic Farm)** — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470

Haribol!

ONE OF THE MOST common expressions in the Hare Kṛṣṇa movement is “Haribol!” It means “Chant [the name] Hari!” and devotees use it especially when greeting one another. It’s also a general-purpose expression sprinkled liberally into all kinds of exchanges—usually in ways that have nothing to do with its literal meaning. New-comers pick it up quickly, often unaware of what it means.

The name Hari is also used in another favorite ISKCON term: *harināma*. Literally “the name Hari,” it’s the word we use for public chanting: “We’ll all meet downtown today for *harināma*.”

Since we’re devotees of Kṛṣṇa, one might wonder why we use the name Hari so much in everyday exchanges. We could be saying, “Kṛṣṇabol, Prabhus, let’s go out on Kṛṣṇanāma!”

The reason is that Hari is one of Kṛṣṇa’s innumerable names, even though it is often used, like the name Bhagavān, as a generic word for God. Hari even appears in the *mahā-mantra*—in its vocative grammatical form: Hare. Some Vaiṣṇava commentators, including Bhaktivinoda Ṭhākura, translate the word Hare in the *mahā-mantra* to mean Kṛṣṇa, rather than Rādhā, because Hare can be taken as the vocative form of either Harā (Rādhā) or Hari.

The word *hari* literally means “one who takes away.” Kṛṣṇa is Hari because as time or death He takes away everything. In the *Bhagavad-gītā* Kṛṣṇa says, “Time I am, the great destroyer of the worlds.” Śrīla Prabhupāda would point to this feature of Kṛṣṇa’s when arguing against the idea that we’re all God. If we’re God, why can’t we hold on to anything? Someone more powerful than us is reclaiming everything. He gives and He takes away, and we’re powerless to do anything about it.

Well, not completely powerless. If we align ourselves with Kṛṣṇa’s purpose, we can use His power for our ultimate benefit. In fact, our benefit is the purpose behind Kṛṣṇa’s use of power. It’s why He gives and takes away. It’s part of His plan to persuade us to return to Him. He creates the material world as a place of impermanence, inspiring the thoughtful to seek the permanence of the spiritual world.

Hari also refers to Kṛṣṇa as the one who takes away our misery. The scriptures abound with narrations of Kṛṣṇa’s delivering His devotees from suffering and danger. In one famous episode, one of Kṛṣṇa’s avatars rescues the elephant (and devotee) Gajendra from the jaws of a crocodile. Appropriately, that incarnation’s name is Hari. (A *manvantara-avatāra*, He appeared during the reign of Tāmasa Manu as the son of Harimedhā and Hariṇī.)

But Kṛṣṇa is not satisfied with just delivering us from material suffering. He wants to steal our hearts too. Kṛṣṇa is often called Hari in the context of His pastimes with His devotees in Goloka Vṛndāvana, His home in the spiritual world. The residents of Goloka are the most fortunate of all souls because Kṛṣṇa has so thoroughly stolen their minds and hearts that they can think of nothing but Him.

In the song beginning with the words *hari hari vifale*, the Gauḍīya Vaiṣṇava poet Narottama Dāsa Ṭhākura calls out to the Lord, “O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshiped Rādhā and Kṛṣṇa, I have knowingly drunk poison.” We can worship Rādhā-Kṛṣṇa and avoid the poison of material life by hearing about, speaking about, and remembering Lord Hari.

Haribol!

—Nāgarāja Dāsa

Books by Śrīla Prabhupāda

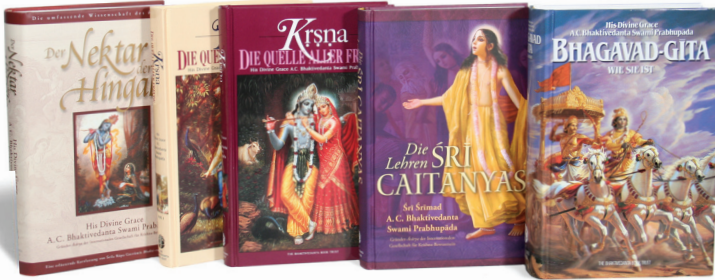
Bhagavad-gītā As It Is—The largest-selling edition of the *Bhagavad-gītā* in the Western world. The *Gītā* is the essence of India's spiritual wisdom, answering questions posed by philosophers for centuries. *Bhagavad-gītā As It Is* overflows with knowledge and devotion; thus it has the power to change your life for the better. Sanskrit text, English translation, commentary, glossary, verse index, and color illustrations.

- a) **Deluxe Hardbound**—1,045 pages, 31 color plates. 6½" x 9½". **\$22.95** BLBH212
- b) **Hardbound**—924 pages, 16 color plates, 5½" x 9½". **\$9.95** BLBH214
- c) **White Vinyl Pocket Edition**—1,004 pages, 16 color plates, 4½" x 6½". **\$15.95** NEBS318
- d) **Black Vinyl Pocket Edition**—1,047 pages, illustrations, 4¼" x 6". **\$9.95** BLBS218
- e) **Compact**—Softbound, 920 pages, 16 color plates, glossary, index, Sanskrit verse index, 4" x 6". **\$4.95** BLBS310



Many more books are available online!

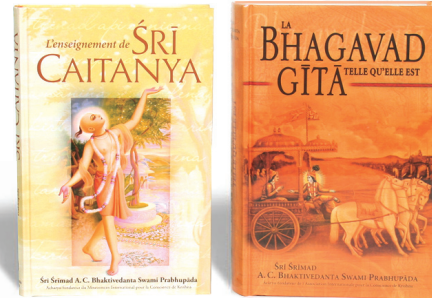
New Translations—German & French



- Bhagavad-gītā As It Is (German)**—Hardbound, 872 pages, glossary, index, 6" x 8¾". **\$28.95** B8BH202
- Teachings of Lord Caitanya (German)**—Hardbound, 444 pages, glossary, 5¾" x 8½". **\$28.95** B8BH203
- Kṛṣṇa, the Supreme Personality of Godhead, 2-Volume Set (German)**—Hardbound, Vol. 1: 387 pages, Vol. 2: 355 pages, 5¾" x 8½". **\$49.95** B8BM205
- The Nectar of Devotion (German)**—Hardbound, 514 pages, dust-jacket, glossary, index, 5¾" x 8½". **\$49.95** B8BH206

Bhagavad-gītā As It Is (French)—Hardbound, 963 pages, 16 color plates, glossary, index, 6" x 8¾". **\$18.95** B8BH102

Teachings of Lord Caitanya (French)—Hardbound, 284 pages, 16 color plates, glossary, 5¾" x 8½". **\$14.95** B8BH103



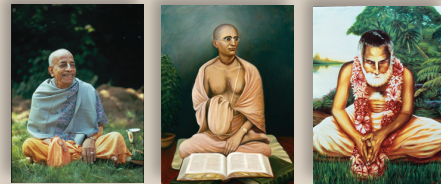
New Editions



- Bhagavad-gītā As It Is**—Softbound, 872 pages, 16 color plates, index, index of verses, glossary, Sanskrit pronunciation guide, 5" x 7". **\$10.95** NEBH556
- The Nectar of Devotion**—Hardbound, 423 pages, 16 color plates, 5" x 7". **\$10.95** NEBH550
- Teachings of Lord Caitanya**—Hardbound, 326 pages, 8 color plates, glossary, 5" x 7". **\$9.95** NEBH553
- The Journey of Self-Discovery**—Hardbound, glossary, 294 pages, 8 color plates, 5" x 7". **\$9.95** NEBH555
- Teachings of Lord Kapila**—Hardbound, 278 pages, 8 color plates, glossary, Sanskrit pronunciation guide, 5" x 7". **\$9.95** NEBH552
- Teachings of Queen Kuntī**—Hardbound, 233 pages, 8 color plates, glossary, 5" x 7". **\$8.95** NEBH551
- The Science of Self-Realization**—Hardbound, 359 pages, glossary, 8 color plates, Sanskrit pronunciation guide, 5" x 7". **\$9.95** NEBH554

Guru Photo Prints

on professional photo-paper.



All prints only **\$6.95** each!

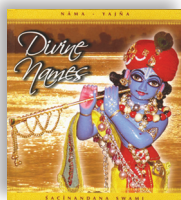
- Śrīla Prabhupāda—
8" x 10", B6RS817
- Bhaktisiddhānta Sarasvatī—
8" x 10", B6RR204
- Gaurakīṣora Dāsa Bābājī—
8" x 10", B6RR205
- Bhaktivinoda Ṭhākura—
8" x 10", B6RR206
- Jagannātha Dāsa Bābājī—
8" x 10", B6RR248

Krishna.com

store

1.800.800.3284 or 386.462.1241

New CDs



Divine Names, Double—By Śacīnandana Swami and the Śaraṇāgati Bhajan Band. A lively and joyous celebration of the divine name. Vol. 1: 1 hour, 11 minutes; Vol. 2: 1 hour, 16 minutes. **\$34.95** B8CD524



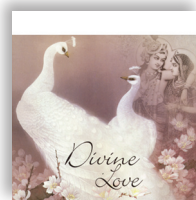
Kirtan Dance Party—By The Temple Bhajan Band. These melodic *bhajan*s will have you chanting and meditating on the holy name of Lord Kṛṣṇa. 1 hour, 3 minutes. **\$10.95** BLCD295



For You Kṛṣṇa—By Rādhā Dāśī. Enchanting *bhajan*s, including Śrī Nṛsiṃha Praṇāma, and others. Beautifully sung by Rādhā Dāśī accompanied by back-up vocals, *mṛdaṅga*, harmonium, and other instruments. **\$10.95** RGCD535



Forbidden Nectar—By Ātmārāma Dāśa. Ātmārāma performs with the devotees of Beijing for a joyful collection of classic devotional songs recorded live in China. 68 minutes. **\$14.95** A7CD650

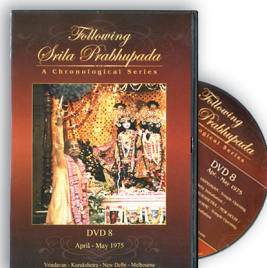


Divine Love—By Kāṇḍī Dāśī and Kṛṣṇāṅgī-līlā Dāśī. Soothing music that is sure to touch your heart. Kāṇḍī and Kṛṣṇāṅgī-līlā's melodic voices sing various verses from the first, second, and tenth cantos of the *Śrīmad-Bhāgavatam*. 48 minutes. **\$21.95** B8CD525

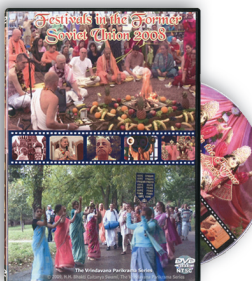
New DVDs



Sri Radhakunda—Produced by Bhakti Caitanya Swami. Take a visual tour around Rādhā Kūṇḍa, visiting the many sacred sites and temples along the way. This tour includes the Rādhā-Mādhava temple, the Rādhākānta temple, and many others. 64 minutes. **\$17.95** BCVD45V



Following Śrīla Prabhupāda: A Chronological Series, Part 8—The eighth in a ten-part series, this DVD chronicles the activities of Śrīla Prabhupāda from April to May 1975 through interviews with his disciples and followers. 3 hours. **\$19.95** Y5VD628



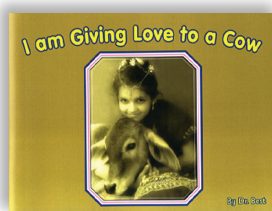
Festivals in the Former Soviet Union, 2008—Enjoy highlights from the 2008 festivals held in Latvia, Lithuania, Ukraine, and elsewhere. Ecstatic *kīrtanas* and inspiring lectures. 1 hour, 55 minutes. **\$15.95** BCVD485



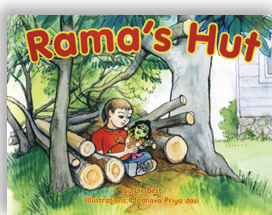
Festivals in Russia, 2007—Explore summer festivals held in Russia. Enjoy highlights from each festival, including ecstatic *kīrtanas*, inspiring lectures, and spellbinding dramas. 1 hour, 41 minutes. **\$15.95** BCVD474



Krishna is . . .—By Dr. Best (Ūrmilā Devī Dāśī), illustrated by Karuṇā Kṛṣṇa Dāśa, Yang Rong, and Kṛṣṇa Nāma Dāśa. Teach your young reader new words and sounds with this sweet illustrated storybook. Softbound, 16 pages, reading level 4–5 years old, 6" x 7½". **\$7.95** B8BS726



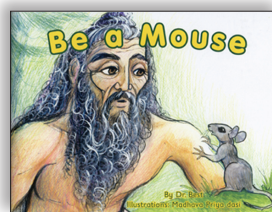
I am Giving Love to a Cow—By Dr. Best (Ūrmilā Devī Dāśī). This is a sweet book for your beginner reader. Using simple sentences and word repetition, it is a wonderful way to start your child's interest in reading. Softbound, 20 pages, reading level 4–5 years old, 6" x 7½". **\$7.95** B8BS725



Rama's Hut—By Dr. Best (Ūrmilā Devī Dāśī), illustrations by Mādhava Priyā Dāśī. Help your beginner reader learn new letters and sounds with this engaging story of a young boy and his Rāma doll. Softbound, 20 pages, reading level 5 years old, 6" x 7½". **\$7.95** B8BS727



The Wicked Snake—By Dr. Best (Ūrmilā Devī Dāśī), illustrated by Karuṇā Kṛṣṇa Dāśa and Yang Rong. Help enhance your child's reading skills with this story of Kṛṣṇa and the wicked snake Aghāsura. Softbound, 16 pages, reading level 5–6 years old, 6" x 7½". **\$7.95** B8BS728



Be a Mouse—By Dr. Best (Ūrmilā Devī Dāśī), illustrated by Mādhava Priyā Dāśī. A little mouse journeys to learn about gratefulness, and that happiness is found in inner satisfaction, rather than in changing our circumstances. Softbound, 20 pages, reading level 5–6 years old, 6" x 7½". **\$7.95** B8BS723

Nrsimhadeva



Divine Protector Pendant—Nrsimhadeva in His four-armed form, holding a club, disc, conch shell, and lotus. He is sitting on Ananta Śeṣa, who rises majestically behind Him. Silver, with a permanent, generous loop.

Large (with ruby eyes)—1", \$11.95 H4JP537

Medium—¾", \$9.95 H4JP539

Small—¼", \$7.95 H4JP538



Jaya Nrsimha Deva Kavaca, Silver—Fill this kavaca with sacred Vṛndāvana dust, dried flowers from your favorite deities, or anything else of spiritual significance you'd like to keep close to you. (The kavaca arrives empty. Simply remove the end-cap to fill.)

a) Small—1½" long, ¼" diameter. \$4.45 KXJP648

b) Medium—1½" long, ⅜" diameter. \$4.95 KXJP647



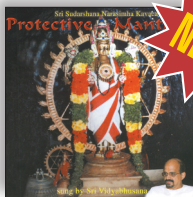
Jaya Nrsimha Cuff Bracelet—This attractive cuff bracelet is a simple band of silver etched with the Sanskrit words "Jaya Nrsimha." Sterling silver, 6" circumference, ½" wide. \$49.95 SMJJ352



Śrī Narasimha Stotra Vali (CD)—By Śrī Vidyābhūṣaṇa. Ancient prayers in praise of Lord Nrsimha. These thirteen hymns in different ragas and played

on traditional instruments express a mood of worship in the traditional style of ancient India. 1 hour, 8 minutes. \$23.95 B8CD522

Protective Mantras: Śrī Sudarśana Narasimha Kavaca (CD)—By Śrī Vidyābhūṣaṇa. Ancient prayers in praise of Lord Nrsimha accompanied sitar, vina, shenai, flute, and tablas and sung in a traditional South Indian musical style. 59 minutes. \$23.95 B8CD523



Gold Divine Protector Pendant—This pendant of the half-man/half-lion incarnation is cast in silver and plated with shining 22k gold. Approximately ¾", with a permanent, generous loop. \$15.95 H4JP536



Nrsimha Avatāra Pendant—Keep the protector of the devotees close to your heart with this elegant silver pendant with glowing ruby eyes. Approximately 1" oval, with a permanent loop. \$10.95 H4JP730



Nrsimhadeva Amulet—Nrsimhadeva is wonderfully captured mid-roar in this elegant silver amulet. His glowing ruby-colored eyes add an extra flair. 1" wide, with a permanent loop. \$24.95 H4JP460



Nrsimha Amulet—This amulet is beautifully cast in silver, with a raised design and exquisite detail. 1" wide, with a permanent loop. \$9.95 H4JP567

Lakṣmī-Nrsimha Brass Mūrti—This peaceful mūrti of the protector of the devotees is a wonderful addition to anyone's home. The artisan-quality brass mūrti of Lakṣmī, Nrsimha, and Ananta Śeṣa has a warm golden finish you are sure to love. Made from poured brass, this statue is solid and sturdy. 7½" tall, 6" wide. \$58.95 MBSF349



Large Nrsimhadeva Bead Bag—Embroidered with a vibrantly colored picture of Nrsimhadeva defeating the tyrant Hiranyakasipu. A full 20" around at its widest, it is just over 11" from top to bottom and has a 34" strap. Made from 100% cotton, fully lined. Choose from Yellow, Aqua Blue, Red, or Green. \$11.95 GPBB20B



Large Nrsimha Bead Bag—Embroidered with a stylized picture of Nrsimhadeva. A full 20" around at its widest, it is just over 11" from top to bottom and has a 34" strap. 100% cotton, fully lined. Choose from Royal Blue, Light Blue, or Orange. \$4.95 GPGB34B



Nrsimhadeva Poster—Half lion, half man, Lord Nrsimha is known to protect His loyal followers from anything and everything. Here Lord Nrsimha kills the demon Hiranyakasipu and is honored by Prahlāda. This image is reproduced as a high-quality print on heavy-gauge, lightly textured paper called faux-canvas. Poster measures 19" x 27", with an image size of approximately 15" x 20". \$12.95 MPRP158



Nrsimhadeva Prints in Acrylic—This image of Lord Nrsimha is imbedded in a sturdy acrylic frame and can be used either on a home altar, in your car, on your desk, or anywhere you want Nrsimha's presence.

Small—2½" x 3¼", \$3.95 S2RL852

Mini—1¾" x 2", \$1.95 S2RL734

Krishna.com

store

1.800.800.3284 or 386.462.1241

Men's Festival Clothing



Clay Khadi Kurta, Standing Collar—Made from lightweight *khadi* (hand-woven cotton), these *kurtas* are very flattering. The light-clay color, striped with strands of white thread, is simple and attractive. These *kurtas* have a Nehru-style collar, a four-button closure, and roomy pockets. Lightweight 100% cotton. Choose short sleeves or long sleeves, sizes Small to 2X-Large. **\$12.95** GPKK65K



Maroon Cotton Kurta, Standing Collar—Match this deep-maroon *kurta* with a *dhoti*, with yogi pants for a sophisticated look, or with jeans to create your own style. The medium-light 100% cotton is ideal for warm climates. Choose from long sleeve or short sleeve, and sizes Medium to 2X-Large. **\$13.95** GPMC20N

Gray-Green Khadi Kurta, Regular Collar—A flattering and comfortable pale gray-green *khadi kurta*. This *kurta* has a round collar, four-button closure, and roomy pockets. Lightweight 100% cotton. Choose short sleeves or long sleeves, sizes Small to 2X-Large. **\$12.95** GPKK52K



Look for ladies' festival clothing in the next issue

Men's Ananta Śeṣa Tilaka T-Shirt—A sophisticated, stylized *tilaka* mark surrounded by the Hare Kṛṣṇa mantra in Sanskrit. What more could you want in a cool T-shirt? Choose from Red, Black, Denim, and Forest Green. Sizes Small to Large. **\$12.95** APTS55M
Sizes 1X to 3X. **\$13.95** APTS55P



KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761
E-mail: store@krishna.com • Web: www.krishna.com/store

Use this promotional code to get 10% off your next online order: BTG433D*

(Include item codes when ordering. Please print clearly.)

Please send me:

Qty.

Amount

_____	_____	_____
_____	_____	_____
_____	_____	_____

(To order additional items, use a separate sheet.)

Subtotal

Payment method:

S / H (\$6 plus 10% of order)**

☐ Credit card

Sales tax (Florida only)

☐ Check / money order

Amt. enclosed

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name _____

Address _____

Apt. _____

City _____

State _____

Zip _____

Tel. _____

E-mail _____

Card no. _____

Exp. _____

S.C.***

Signature _____

* Cannot be applied to previous orders. Excludes sale & clearance items, as well as shipping/handling charges. Expires July 1, 2009.

** Orders outside US, \$6 plus 25% of order. (For a more accurate shipping quote, please call or email us.)

*** Security code. Orders cannot be processed without 3-digit code on back of card (for AmEx: 4-digit code on front).

24-Hour Kirtan T-Shirt

Love *kirtana*? Wear *kirtana*! This simple black shirt is decorated with the symbol of the 24-Hour Kirtana festivals and the third verse of the *Śikṣāṣṭaka*. Made from 100% cotton. Choose from sizes Small to X-Large. **\$21.95** A2AT92H



Graffiti Kirtana T-Shirt

Show your love of *kirtana* with this stylish new T-shirt. "Kirtan" is printed in a light gray and white across the front of this slate-gray T-shirt. Around the word Kirtan, written in an exuberant graffiti style, are words that capture the

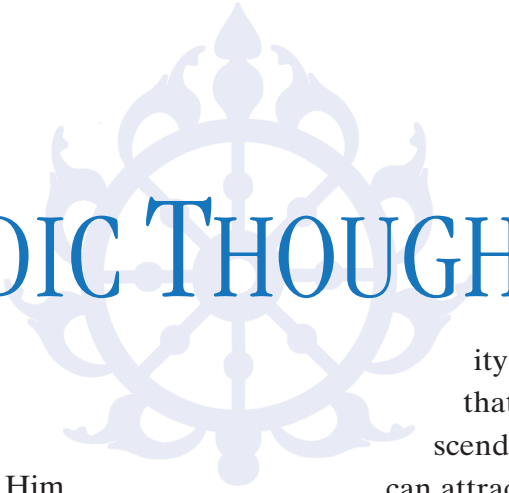


emotions, energy, and experience of chanting the names of Kṛṣṇa. Made from 100% cotton. Choose from sizes Small to X-Large. **\$21.95** A2AT93G

Krishna.com

store

1.800.800.3284 or 386.462.1241



VEDIC THOUGHTS

To see God everywhere and in every living entity is not the final word in self-realization; one needs to see Him in all events, in every activity, in every thought influencing everyone's life, including one's own. Two things are indispensable for acquiring such a vision: first we must offer the results of all our activities to Lord Kṛṣṇa, and second, every action we perform must be done exclusively as devotional service to Him.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Renunciation Through Wisdom, Chapter 5

Lord Narahari, persons who have attained this human form live uselessly, merely breathing like bellows, if they fail to worship You by hearing about You, chanting Your glories, remembering You, and performing the other devotional practices.

Śrīla Śrīdhara Svāmī
Commentary on *Śrīmad-Bhāgavatam* 10.87.17

All you sons of immortality, hear, you who once resided in the divine kingdom.

Śvetāśvatara Upaniṣad 2.5

All different varieties of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personal-

ity of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

Śrīla Sūta Gosvāmī
Śrīmad-Bhāgavatam 1.7.10

Causeless devotional service is unmotivated by sense enjoyment, perfection, or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, *Madhya* 24.29

One is truly a Vaiṣṇava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Duṣṭa Mana 11

Dear mind, if you have any excess wealth, then just become humble and use that wealth to do something beneficial for the service of the Vaiṣṇavas. Constantly showing compassion to all souls, worship Rādhā-Kṛṣṇa and always make your standard of behavior clean, saintly, and virtuous.

Śrīla Bhaktivinoda Ṭhākura
Kalyāṇa-kalpataru 12.4

FESTIVAL OF INDIA

Schedule for North America

May 30: Jacksonville, Florida, Rathayātrā

June 6-7: Atlanta Rathayātrā

June 13: New York City Rathayātrā

June 27: Detroit Rathayātrā

July 4: Washington, D.C., Rathayātrā

July 11-12: Montreal Rathayātrā

July 18-19: Toronto Rathayātrā

July 26: San Francisco Rathayātrā

August 2: Los Angeles Rathayātrā

August 8-9: Vancouver Rathayātrā

August 13-14: Vancouver Śrī Kṛṣṇa Janmāṣṭamī
and Vyāsa Pūjā

August 16: Nelson, B.C., Lake Side Park, Festival

August 22-23: Edmonton, Alberta, Rathayātrā

August 29: Calgary, Alberta, Rathayātrā

September 12: Philadelphia Rathayātrā

September 19-20: Boston Rathayātrā and

Śrīla Prabhupāda's Arrival in the USA Festival

September 26: Washington, D.C.,

Śrī Rāma Vijayotsava



2009

IMPORTANT NOTE: Some of these dates are not yet confirmed. Before scheduling your travel, be sure to confirm the festival date with the ISKCON temple in the city where the festival is to be held. Or email Festival of India: madhuhasa@gmail.com.

